

**Preface:** These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

**Nouns and adjectives:** nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

#### **Second person personal pronoun:**

<b>You (σέ, se)</b>	<b>Singular</b>	<b>Plural</b>
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

#### **Verbs:**

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

**Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:**

### **PARTICIPLES**

<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>Means</b> (Instrument)	Indicates the means by which the action of the	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving

	main verb is accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'		[Jesus] was the Christ' Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'
<b>Manner</b>		<b>by</b>	
<b>Condition</b>	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	<b>'if'</b>	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'
<b>Purpose</b> (Telic)	Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'	<b>'in order to'</b> or 'with the purpose of'	Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'
<b>Result</b>	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.	<b>'with the result of'</b>	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real
<b>Cause</b>	Indicates the 'cause', 'reason', or 'ground' of the action of the	<b>'because'</b>	John 4:6 'because Jesus was wearied ... was sitting'

	finite verb. Answers 'Why?'		
<b>Concession</b>	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	<b>'although'</b>	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
<b>Attendant Circumstance</b> (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with <b>'and'</b> . It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
<b>Periphrastic Participle</b>	An anarthrous participle used with a verb of <b>being</b> to form a finite verbal idea. A roundabout way of saying what could be expressed by a single finite verb.	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'
<b>Indirect Discourse</b>	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard <b>that</b> there was grain in Egypt' 2 John 7 'confessing <b>that</b> Jesus Christ has come in the flesh'

	grammatical inclusion into a larger clause.		
<b>Adjectival Participle</b>	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens' )	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
Redundant ( <b>Appositional</b> )			
<b>Absolute Genitive Absolute / Nominative Absolute</b>	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive participle is different than the subject of the finite verb). The participle is always adverbial and usually translated as a temporal participle.		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said'
<b>Imperative</b>	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'

<b>As Indicative</b>	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>INFINITIVES</b>			
<b>Complementary</b>	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.)	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved?</u> ' 1 John 4:11 'we also ought to love one another'
<b>Purpose</b>	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship him</u> ' Matt. 27:31 'they led him away in order to crucify him'
<b>Result</b>	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
<b>Causal</b>	The infinitive is used to indicate	'because'	Luke 8:6 'it withered

	reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.		away, <u>because it had no moisture.</u> James 4:2 'you do not have because you do not ask'
<b>Time</b>	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father knows...before you ask'
<b>Subject</b>	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ' <u>to live</u> is Christ' Mark 9:5 '[for us to be here] is good'
<b>Indirect Discourse</b>	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
<b>Appositional</b>	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'
<b>Epexegetical</b>	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to</u>

			<u>tread on serpents'</u> Jam 1:19 'quick to hear, slow to speak'
<b>Direct Object</b>	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have life</u> in himself' Phil 2:13 'producing in you both the willing and the working
<b>Imperative</b>	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 ' <u>Rejoice</u> with those who rejoice; <u>weep</u> ....' Phil 3:16 'let us walk by the same standard'
<b>Absolute</b>	Bears no syntactical relation to anything else in sentence.	calvrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

## Mark 1:1

**Author:** John Mark; Ac 12:12,25 13:5,13 15:37,39 Col 4:10 2Ti 4:11 Phm 1:24 1Pe 5:13

**Date:** A.D. 66-67

**Destination:** Romans as many Aramaic expressions in Greek; Mr 3:17 5:41 7:11,34 9:43 10:46 14:36 15:22,34 meaning these recipients did not understand these Jewish expressions.

**Purpose:** To show that the Divine God can be a servant as the Son of God has the power to save and the Son of Man has come to suffer.

**Theme:** Jesus as human servant Mr 10:45 not Isa 42:1-4 as Romans did not understand Yahweh as Servant Messiah.

## Outline:

- I. Introduction to the Servant by the forerunner 1:1-8
- II. Identification of the Servant by God 1:9-11
- III. Initiation of the Servant through temptation 1:12-13
- IV. Illustration of the Servant 1:14-13:37
  - A. Teachings

1. Calling his disciples 1:14-20
2. In Capernaum 1:21-22
3. All the assemblies in Galilee 1:35-39
4. Traditions of elders 2:13-28
5. Appointing the twelve 3:13-19
6. Authority of God 3:19-30
7. Parable of the sower 4:1-20
8. Light of the world 4:21-25
9. Parable of the seed growing by itself 4:26-29
10. Parable of grain of mustard 4:30-34
11. Rejection in Nazareth 6:1-6
12. Sending out the twelve 6:7-13
13. Herod and John the Dipper 6:14-29
14. Traditions of elders 7:1-23
15. Leaven of the Pharisees 8:10-21
16. Confession of Peter 8:27-38
17. Teaching on humility 9:30-50
18. Teaching on divorce 10:1-12
19. Jesus and infants 10:13-16
20. Teaching on riches 10:17-31
21. Teaching on servitude 10:32-45
22. Triumphal entry 11:1-11
23. Teaching of the fig-tree 11:12-14
24. Overthrowing the money changers 11:15-19
25. Teaching on faith 11:20-26
26. Authority of Jesus 11:27-33
27. Parable of vineyard 12:1-12
28. Teaching on taxes 12:13-17
29. Teaching on resurrection 12:18-27
30. Teaching on the great commandment 12:28-34
31. Teaching on hypocrisy 12:35-40
32. Teaching on giving 12:41-44
33. Teaching on future signs 13:1-37

#### B. Miracles

1. Man with unclean spirit 1:23-28
2. Peter's mother-in-law 1:29-34
3. Leper 1:40-45
4. Paralytic 2:1-12
5. Withered hand 3:1-6
6. Demon possessed 3:7-12
7. Jesus calms the wind and sea 4:35-41
8. Demoniac 5:1-20
9. Jairus' daughter 5:21-24, 35-43
10. Woman with a flux of blood 5:25-34
11. Feeding of 5,000 6:30-44
12. Jesus walking on water 6:45-52
13. Healings at Gennesaret 6:53-56
14. Phoenician woman's daughter 7:24-30
15. Deaf and mute man 7:31-37
16. Feeding of 4,000 8:1-9
17. Blind man 8:22-26
18. Transfiguration 9:1-13
19. Boy with unclean spirit 9:14-29
20. Blind man 10:46-52

#### V. Insure of the Servant 14:1-16:20

##### A. Preparation 14:1-42

1. Preparation for his burial 14:1-11



- 2. The Last Supper 14:12-26
- 3. Prophecy of his disciples scattering 14:27-31
- 4. Prayer in Gethsemane 14:32-42
- B. Arrest of Jesus 14:43-52
- C. Trial of Jesus 14:53-65
- D. Denial by Peter 14:66-72
- E. Indictment of Jesus 15:1-21
- F. Crucifixion of Jesus 15:22-41
- G. Burial of Jesus 15:42-47
- H. Resurrection of Jesus 16:1-8
- I. Appearances of Jesus 16:9-14
- J. Ascension of Jesus 16:15-20

**Introduction:** The Gospel of Matthew presents us with the picture of the Messiah as King in all the royalty of his Person, the dignity of his office, and the grace of his mission; Mark gives us the picture of the Messiah as Servant, but our Lord is still divested with all his official dignity. Mark is concise and to the point even to the point that he may be blunt. Mark does not mention the genealogy, the birth of Christ, the arrival of the magi, the flight into Egypt, return unto Nazareth because he was writing to the Gentiles from Rome while visiting Paul on his second imprisonment: “Luke is alone with me. Keep taking Mark and keep bringing with thyself; for he is useful to me for service.” Mary, the mother of Mark was a good friend of Peter: “And while he was considering it he came to the house of Mary the mother of John who is being surnamed Mark, where many were being gathered together and praying,” Ac 12:12. John was his Hebrew name, but Mark was his Roman name. His cousin was Barnabas: “Aristarchus my fellow-prisoner is saluting you; if he shall come to you, receive him and Mark, cousin of Barnabas, concerning whom ye received orders,” Col 4:10. Barnabas introduced Paul to the apostles: “But Barnabas took him, and brought him to the sent ones, and related to them how in the way he saw the LORD, and that he spoke to him, and how in Damascus he spoke boldly in the name of Jesus,” Ac 9:27.

#### I. Introduction to the Servant by the forerunner 1:1-8

1 *This is the **beginning*** of the glad tidings of Jesus Christ, Son of God; 2 as it has been written (in) the prophets, behold, I Myself am sending My messenger (before) Thy face, who will prepare Thy way (before) Thee. 3 *This is a **voice*** of a crying *one* (in) the wilderness, prepare the way of *the* LORD, keep making His paths straight. 4 John **came** dipping (in) the wilderness, and proclaiming *the* dipping of repentance (for) remission of sins. 5 And all the country of Judea **were going out** (to) him, and the Jerusalemites, and all were being dipped (in) the Jordan River (by) him, *because* they are confessing their sins. 6 And John **was** clothed himself in hair of a camel, and a girdle of leather (about) his loins, and eating locusts and wild honey. 7 And he **was proclaiming**, saying, the One Who *is* mightier than I is coming after me, of Whom I am not fit having stooped down to loose the thong of His sandals. 8 **I** myself am indeed dipping you (with) water, but He Himself will dip you (with) *the* Holy Spirit.

**Beginning** is the word of emphasis in this sentence. This noun normally means before all time: “The Word was in the beginning, and that Word was with God, and God was that Word,” Joh 1:1. But this Greek word “*arche*” may also denote the first occurrence in a series of events: “how shall we ourselves escape if we neglected so great salvation? Which has received a commencement to be being spoken by the LORD, was confirmed to us by the ones who have heard,” Heb 2:3. The commencement here is the glad tidings of salvation through Christ. This starting point for Matthew was the ancestry and birth of the Messiah: “This is the book of the generation of Jesus Christ,” Mt 1:1; “Now the birth of Jesus Christ was thus,” Mt 1:18. Luke was with the birth of John the Dipper: “the ones who have become eye witnesses and attendants of the word from the beginning,” Lu 1:2; “thy wife Elizabeth will bear a son to thee, and thou will call his name John,” Lu 1:13. John was the Preincarnate Logos: “The Word was in the

beginning, and that Word was with God, and God was that Word. This One was in the beginning with that God,” Joh 1:1-2. Paul was with the foundation of each church: “And know also ye yourselves, oh Philippians, that in the beginning of the glad tidings, when I came out from Macedonia, not any assembly had fellowship with me with regard to an account of giving and receiving, except ye ourselves alone,” Php 4:15. Here Mark starts with the ministry of the forerunner: “This is a voice of a crying one in the wilderness, prepare the way of the LORD, keep making his paths straight,” Mr 1:3. The preparation of John’s ministry is to pronounce the good news of the coming Messiah who is Son of God. This title gives respect as appointed heir: “God after he had spoken in many parts and in many ways to the fathers of old by the prophets, in these last days spoke to us by his Son, whom he appointed heir of all things, by whom also he made the ages,” Heb 1:1-2.

## **Mark 1:2**

**Has been written** is perfect tense in passive voice meaning God gave a message to the prophets to write on parchments so things will not be forgotten. These records are preserved to give an account of what is to come. This quotation comes from: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts,” Mal 3:1. “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God,” Isa 40:3.

**Am sending** is present tense meaning God himself is emphatically continuously appointing his messenger of the covenant sent by God: “But from the days of John the Dipper until now, the kingdom of the heavens is being taken by violence, and the violent ones are seizing it. For all the prophets and the law prophesied until John,” Mr 11:12-13.

**Will prepare** is future tense meaning John will make ready for the arrival our Lord Jesus Christ. John’s ministry was given to his father Zacharias: “And he himself will go forth before him in the spirit and power of Elijah, to turn hearts of fathers to children, and the disobedient to the wisdom of the righteous, to make ready for the LORD a people who have been prepared,” Lu 1:17.

## **Mark 1:3**

**Voice** is the word of emphasis in this sentence. This word means the sound of uttered words. This human voice is crying out in the wilderness.

**Prepare** is past tense imperative meaning make ready the work of the Messiah.

**Keep making** is present tense imperative meaning keep producing sincere well established habits towards the coming Saviour. John’s ministry is preparing the hearts for the kingdom of heaven: “But from the days of John the Dipper until now, the kingdom of the heavens is being taken by violence, and the violent ones are seizing it,” Mt 11:12.

## **Mark 1:4**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning John appeared in public with the purpose of dipping in the desolate place: “Now in those days John the Dipper is arriving, proclaiming in the wilderness of Judea,” Mt 3:1. Luke says: “And he went into all the country around the Jordan, proclaiming the dipping of repentance for remission of sins,” Lu 3:3. John added: “And John was also dipping in Aenon, near Salim, because many waters were there; and they were coming and were being dipped,” Joh 3:23. The second purpose of his arrival was to continuously make a public

proclamation of dipping and of changing their opinion on their sins unto the forgiveness of these sins. Matthew says: “And John was also dipping in Aenon, near Salim, because many waters were there; and they were coming and were being dipped,” Mt 3:2. And Matthew added: “and were being dipped in the Jordan by him, because they are confessing for themselves their sins,” Mt 3:6.

### Mark 1:5

**Were going out** is the word of emphasis in this sentence. This verb is imperfect tense meaning many of those who were living in the country of Judea were coming forth to John. It cannot mean every person “*pasa*: all” as it would be impossible that everyone came out to see John. Matthew says: “Then Jerusalem, and all Judea, and all the country around the Jordan were going out to him,” Mt 3:5.

**Were being dipped** is imperfect tense in passive voice meaning those living in Jerusalem and all were being immersed by John in the Jordan River. They were not dipped but totally immersed in the waters: “And John was also dipping in Aenon, near Salim, because many waters were there; and they were coming and were being dipped,” Joh 3:23. Baptism is not essential for salvation, but after repentance, John and Peter is urging the believer to make a public stand: “And he went into all the country around the Jordan, proclaiming the dipping of repentance for remission of sins,” Lu 3:3; “And Peter said to them, repent, and let each of you be dipped in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit,” Ac 2:38. This dipping will identify the believer with the death, burial and resurrection of our Lord: “Therefore we were buried with him by that dipping unto that death; in order that as Christ was raised up from among the dead by the glory of the Father, so also we ourselves may walk in newness of life,” Ro 6:4. This will attest that: “that if thou should confess with thy mouth the LORD Jesus, and should believe in thy heart that God raised him from among the dead, thou will be saved,” Ro 10:9.

**Are confessing** is present tense participle translated with the use of cause: “*because*.” Garnier and Murdoch translated with the use of time: “while they confessed their sins.” AMP and HCSB translated with the use of manner: “as they confessed their sins.” Most other translations did not put a use to this participle meaning they did not want to take a stand on this controversial teaching of baptismal regeneration. The Roman Catholic Church holds today with this teaching, and other cults continued this claim such as the Church of Christ and the Mormons. This is teaching another gospel as salvation is by grace alone through faith: “I am wondering that thus quickly ye are being changed from the One who called you in grace of Christ, to a different glad tidings,” Ga 1:6. Just as circumcision or the law did not save a Jew, salvation is through grace by faith alone: “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God,” Eph 2:8.

### Mark 1:6

**Was** is the word of emphasis in this sentence. This verb is imperfect tense. Notice the imperfect tense of past continuance of the crowd coming, and being dipped by John. Now the appearance of John comes in focus.

**Clothed himself in** is perfect tense participle in middle voice translated with the use of periphrastic modifying the verb “was.” John was sunk into a garment of camel’s hair and a leather belt around his waist.

**Eating** is present tense participle translated also with the use of periphrastic modifying the verb “was.” John was continuously eating locusts and wild honey: “And John himself was having his raiment from camel’s hair, and a girdle of leather about his loins; and his food was locusts and wild honey,” Mt 3:4.

## Mark 1:7

**Was proclaiming** is the word of emphasis in this sentence. This verb is imperfect tense meaning in the past John was continuously making a public proclamation of the coming Messiah.

**Is coming** is present tense meaning the Messiah is continuously becoming known after these words.

**Having stooped down** is past tense participle with the use of means as the instrument of removing our Lord's sandals.

**To loose** is past tense infinitive with the use of explaining the adjective "fit." This verb means to unbind the strap which ties the sandals. John depreciates himself to elevate the Messiah coming after him. A slave performs this duty of unbinding the thong of the sandals. John portrayed himself even lower than a servant: "I myself indeed am dipping you with water to repentance; but the One who is coming after me is Mightier than I, of whom I am not fit to bear the sandals: he himself will dip you with the Holy Spirit," Mt 3:11. Luke says: "John answered all, saying, I myself indeed are dipping you with water, but the Mightier One than I is coming, of whom I am not fit to loose the thong of his sandals; he himself will dip you with the Holy Spirit and fire," Lu 3:16. John says: "the Same is the One who is coming after me, who has become precedence of me, of whom I myself am not worthy in order that I may loose the thong of his sandal," Joh 1:27. Paul preached using John as an example: "God raised up a Savior of this one of the seed according to the promise to Israel, after John has before proclaimed before the face of his entrance a dipping of repentance to all of Israel. And as John was fulfilling the course, he was saying, whom are ye supposing that I myself am? I myself am not, but behold, he is coming after me, of whom I am not worthy to loose the sandal of the feet," Ac 13:23-25.

## Mark 1:8

**I** is the word of emphasis in this sentence. This personal pronoun gives emphatic significance of John personally continuously dipping the repentant with water as a symbolism of their faith in the coming Messiah. They did not fully understand at that time the symbolism of our Lord's death, burial and resurrection, just as following all the holidays and sacrifices as they were given as a foreshadow of what will be accomplished in our Lord Jesus Christ: "Therefore stop letting anyone judge you in meat or in drink, or in respect of feast, or new moon or Sabbaths; which are a shadow of the things to come, but the body is of Christ," Col 2:16-17.

**Will dip** is future tense meaning Christ himself emphatically will immerse the repentant with the Holy Spirit. Water baptism is very important because it is a testimony and identification with Christ, but the immersion by the Holy Spirit is something that Old Testament saints were not blessed with. The Spirit came upon believers in the Old Testament, but the new covenant provided the Holy Spirit dwelling in our hearts: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," Jer 31:32; "being manifested that ye are epistle of Christ which was ministered by us, which has not been written with ink, but with the Spirit of the living God, not in tablets of stone, but on tablets of the fleshly heart," 2Co 3:3.

## Mark 1:9

Jesus was introduced by John, who was the forerunner to the Messiah. Now Jesus arrives on the scene as our Lord is portrayed as the Servant of God.

## II. Identification of the Servant by God 1:9-11

9 **And it came to pass** (in) those days *that* Jesus came (from) Nazareth of Galilee, and was dipped (by) John (in) the Jordan. 10 **And while** he **immediately** was coming up (from) the water, **he saw the heavens** *which* was being divided, **and the Spirit** as a dove *which* was descending (upon) Him; 11 and a voice came (out of) the heavens, Thou Thyself art My Son the Beloved, (in) Whom I found delight.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning during that time, this happened.

**Came** is past tense meaning Jesus appeared as John promised of one coming after him. Jesus came from Nazareth of Galilee which is not an appealing place: “And Nathanael said to him, what is being able to be a good thing out of Nazareth?” Joh 1:46. Most thought that the Messiah would come from Bethlehem which is where Jesus was born, but because he was raised in Nazareth, it fulfilled the prophecy: “and he came and dwelt in a city which was being called Nazareth; so that that which has been spoken through the prophets may be fulfilled, he will be called a Nazarene,” Mt 2:23.

**Was dipped** is past tense in passive voice meaning John immersed Jesus in the waters of Jordan. John did not see the necessity of Jesus dipping, but Jesus answered: “But Jesus answered and said to him, suffer it now; for thus it is becoming to us to fulfill all righteousness. Then he is allowing him,” Mt 3:15.

#### Mark 1:10

**Immediately** is the word of emphasis in this sentence. This adverb modifies the participle verb “was coming up.” This verb is present tense participle translated with the use of time: “*while*.” Some believe that this participle is referring to Jesus but if that is the case, and then it was Jesus who saw the heavens open up and the Spirit descending upon him then it should be himself. The previous verse has Jesus coming and it was John doing the dipping. John explains that it was John who saw: “And John bore witness saying, I have beheld the Spirit which was descending as a dove out of heaven, and it remained upon him,” Joh 1:32. So it must be John who was coming out of the water as he was preparing for the next person to be dipped. This can be pictured in this manner: while John was straightway rising up out of the water to the shores of the Jordan, John saw the heavens and the Spirit.

**Was being divided** is present tense participle translated with the use of substantive modifying “heavens.” This verb means to split as the Greek word is “*schizo*.” A schism is an event torn or divided just as the veil was rent into two: “And the veil of the temple was rent into two, from top to bottom,” Mr 15:38. The heavens split open.

**Was descending** is present tense participle translated with the use of substantive modifying “Spirit” not “dove,” as Spirit is neuter while dove is feminine. This participle is in the neuter case meaning the Spirit who was continuously coming down upon Jesus. “And confessedly great is the hidden thing of piety: God was manifested in the flesh, was justified in the Spirit, was seen by messengers, was proclaimed among the nations; was believed on in the world, was received up in glory,” 1Ti 3:16.

#### Mark 1:11

**Came** is past tense meaning a voice came to pass out the heavens. This sound uttered these words: thou thyself art my son the beloved, in whom I found delight. Such a resounding testimony from God the Father to identify with his only begotten Son: “this is my beloved Son, in whom I took preference,” Mt 3:17. We have not heard God’s voice: “Ye have heard neither his voice at any time, nor ye have seen his form,” Joh 5:37; but John did that day as Moses heard God’s voice in the burning bush: “And when the

LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I,” Ex 3:4. Notice the trinity in these last two verses: God the Father, God the Son, and God the Holy Spirit. A voice also came later in our Lord’s ministry for the sake of the crowd: “Therefore a voice came out of heaven, I both glorified and will glorify it again. Therefore the crowd which has stood there and heard were saying that thunder has become. Others were saying, a messenger has spoken to him. Jesus answered and said, this voice has not come because of me, but because of you,” Joh 12:28-30. Peter recognised such honor and glory from this voice: “For because we have received from God the Father honor and glory, after such a voice has been brought to him by the very excellent glory, this is my Son, the beloved, in whom I myself have found delight. And we ourselves heard this voice which was brought from heaven, after we were with him on the holy mount,” 2Pe 1:17-18. John is the voice crying in the wilderness, but this voice came to John the Dipper here; the crowd later even though they did not understand it; and to the three closest disciples out of the cloud: Peter, John and James on the Mount of Transfiguration.

### Mark 1:12

Jesus was introduced by John, who was the forerunner to the Messiah. Jesus arrived on the scene as our Lord is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, now instigates our Lord through temptation.

### III. Initiation of the Servant through temptation 1:12-13

12 And **immediately** the Spirit is driving Him out (into) the wilderness. 13 And He was (in) the wilderness forty days, being tempted (by) Satan, and was (with) the beasts; and the messengers were ministering to Him.

**Immediately** is the word of emphasis in this sentence. This adverb is modifying the verb “is driving out.” This is well used adverb by Mark meaning straightway or forthwith. The brevity of this Gospel renders from one action to another.

**Is driving out** is present tense meaning the Holy Spirit not only came down upon Jesus, he is continuously compelling Jesus to depart into the wilderness. Matthew says: “Then Jesus was led up into the wilderness by the Spirit,” Mt 4:1. Luke says: “And Jesus being full of the Holy Spirit, returned from the Jordan, and was being led by the Spirit into the wilderness,” Lu 4:1

### Mark 1:13

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously in that place of lonely regions for forty days. The length of these days fulfills the testing period: (a) Flood lasted; {Ge 7:17} (b) Noah sends forth a raven at end of; {Ge 8:6} (c) The embalming of Jacob occupied; {Ge 50:3} (d) Moses on the mount fasting; {Ex 24:18 34:28} (e) Spies in the land of Canaan; {Nu 13:25} (f) Moses in prayer for Israel; {De 9:25} (g) Goliath’s defiance lasted; {1Sa 17:16} (h) Elijah’s meal lasted; {1Ki 19:8} (i) Ezekiel’s typical period; {Eze 4:6} (j) Jonah’s warning concerning the destruction of Nineveh; {Jon 3:4} (k) Christ’s Temptation; {Lu 4:2} (l) Christ’s appearance after the resurrection. {Ac 1:3}

**Being tempted** is present tense participle translated with the use of periphrastic modifying the verb “was.” Matthew records the three temptations, but Mark declares that Jesus was continuously being tempted by Satan and was continuously with the wild animals. Did these wild beasts comfort our Lord after the forty days or did these animals try to hurt Jesus during the forty days? The placement of this phrase leaves either choice: “For we are not having a high priest who is not being able to sympathise with

our infirmities, but who has been tempted in all things according to our likeness, apart from sin,” Heb 4:15.

**Were ministering** is imperfect tense meaning the angels were continuously supplying food and necessities of life after these forty days of fasting: “Then the devil is leaving him; and behold, messengers came and were ministering to him,” Mt 4:11.

## **Mark 1:14**

Jesus was introduced by John, who was the forerunner to the Messiah. Jesus arrived on the scene as our Lord is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus’ servitude through His teaching and His miracles. Mark does not give these in chronological order, so we will go back and forth from our Lord’s instructions to the wonders performed by Jesus. In his first task, Jesus selected his first four disciples.

### IV. Illustration of the Servant 1:14-13:37

#### A. Teachings

##### 1. Calling his disciples 1:14-20

14 And (after) John **was delivered up** Jesus came (into) Galilee, proclaiming the glad tidings of the kingdom of God, 15 and saying, "the time has been fulfilled, and the kingdom of God has drawn near; keep repenting, and keep believing (in) the glad tidings." 16 And *while* he **was walking** (by) the sea of Galilee he saw Simon and Andrew his brother of Simon who were throwing a large net (in) the sea; for they were fishers; 17 And Jesus said to them, come after Me, and I will make you to become fishers of men. 18 And **immediately** they left their nets *and followed Him*. 19 And *after* He **has gone on** thence a little He saw James the son of Zebedee, and John his brother, and them who were (in) the boat mending the nets. 20 And **immediately** He called them; and they left their father Zebedee (in) the boat (with) the hire servants, *and went away after Him*

**Was delivered up** is the word of emphasis in this sentence. This verb is past tense in passive voice infinitive translated with the use of time because of the preposition “*after*.” John in the accusative case is subject of this infinitive with the use of accusative of general reference. The verb means John was handed over to Herod: “But after Jesus has heard John was delivered up, he withdrew into Galilee,” Mt 4:12. John was thrown into prison, Joh 3:24.

**Came** is past tense meaning Jesus came from the Jordan after he was dipped by John and appeared into Galilee.

**Proclaiming** is present tense participle meaning the purpose of his arrival into Galilee was to continuously officiate as a herald of the glad tidings of the kingdom of God soon to be set up as Jesus is the Messiah and founder of this kingdom: “And Jesus was going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. Luke says: “And he was preaching in the assemblies of Galilee,” Lu 4:44. Paul recalled our Lord’s service: “and he came and announced glad tidings of peace to you who were afar off and who were near,” Eph 2:17.

## **Mark 1:15**

**Saying** is present tense participle meaning the purpose also is to continuously affirm what John the Dipper was proclaiming. That conjunction “*oti*: that” after the verb of speaking is translated as quotation marks: “From that time Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near,” Mt 4:17.

**Has been fulfilled** is perfect tense in passive voice meaning the period time has been rendered full or complete: “but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law,” Ga 4:4.

**Has drawn near** is perfect tense meaning the kingdom of heaven has approached. This particular heavenly kingdom which is the Church Age began with John: “For all the prophets and the law prophesied until John,” Mt 11:13. This is why this is past action with abiding results.

**Keep repenting** is present tense imperative meaning keep continuously changing our minds concerning our outlook on sin and our relationship with God.

**Keep believing** is present tense imperative meaning keep continuously putting our confidence in the glad tidings of salvation through Christ.

#### **Mark 1:16**

**Was walking** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time: “*while*.” Matthew says the same: “And while he was walking by the sea of Galilee.” Mt 4:18.

**Saw** is past tense meaning Jesus perceived with his eyes Simon and his brother Andrew. Matthew explains who Simon is: “He saw the two brothers, Simon who was being called Peter, and Andrew his brother,” Mt 4:18.

**Were throwing** is present tense participle translated with the use of substantive modifying “Simon and Andrew.” Matthew again says the same: “who were throwing a large net into the sea; for they were fishers,” Mt 4:18.

#### **Mark 1:17**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to Peter and Andrew.

**Will make** is future tense meaning Jesus will fashion these two disciples as preachers.

**To become** is past tense infinitive meaning the purpose of this preparation is to produce soul winners. This infinitive is not found in Matthew: “I will make you fishers of men,” Mt 4:18. This long process will be slow but these fishermen will become fishers of men. Preachers come from laymen who devote their lives to win souls for Christ. This is a noble calling: “how beautiful are the feet of the ones who are announcing the glad tidings of peace, of the ones who are announcing the glad tidings of the good things!” Ro 10:15. “Faithful is the word: if any is stretching forward to overseership, he is desiring a good work,” 1Ti 3:1. A fisherman and a soul winner uses similar tools: desire to catch fish who are lost souls; daily hardships of weather and the snare of the devil; the world is the sea; the gospel is the net; and the catch is eternal life.



## Mark 1:18

**Immediately** is the word of emphasis in this sentence. This adverb is modifying the verb “left.” This is a favorite word by Mark meaning straightway or forthwith.

**Left** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after giving their nets leave.” These two disciples disregarded their nets. Luke says that they brought the boats to land: “And after they have brought the boats to land, they left all and followed him,” Lu 5:11.

**Followed** is past tense meaning Peter and Andrew became disciples of our Lord.

## Mark 1:19

**Has gone on** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV, Murdoch and Tyndale agree with this use while Williams has the use of attendant circumstance: “He walked on a little farther and saw James.” This compound verb consists of “before” and “to walk,” meaning after Jesus has walked before a little time from that place, he perceived with his eyes James and John. These two brothers were also fishermen as they were repairing the nets in their boat. Matthew says: “And after he has gone on thence, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, who were mending their nets, and he called them,” Mt 4:21.

## Mark 1:20

**Immediately** is the word of emphasis in this sentence. This favorite adverb by Mark modifies the verb “called.”

**Called** is past tense meaning Jesus invited James and John.

**Left** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV and Garnier who translated with the use of time: “after giving their father Zebedaios leave in the ship with the hirelings.” James and John abandoned their father.

**Went away** is past tense meaning James and John departed after Jesus.

## Mark 1:21

In his first task, Jesus selected his first four disciples. The second task is Jesus teaching in Capernaum.

### IV. Illustration of the Servant 1:14-13:37

#### A. Teachings

##### 2. In Capernaum 1:21-22

21 and they are going (into) Capernaum; and immediately on the Sabbaths *after* He entered (into) the assembly He was teaching. 22 And they were being astonished (at) His teaching: for He was teaching them as having authority, and not as the scribes *are*.

**Are going** is present tense meaning Jesus, Peter, Andrew, James and John are entering into Capernaum. Luke says: “And he went down to Capernaum a city of Galilee, and he was teaching them on the Sabbaths,” Lu 4:31.

**Entered** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most all other translations have the use of attendant circumstance.

**Was teaching** is imperfect tense meaning Jesus was continuously imparting instructions.

### Mark 1:22

**Were being astonished** is the word of emphasis in this sentence. This verb is imperfect tense in passive voice meaning the instruction of our Lord was striking the audience like blowing away their minds with astonishment.

**Teaching** is present tense participle translated with the use of periphrastic modifying the imperfect verb “was.”

**Having** is present tense participle with the use of manner meaning Jesus was continuously explaining or expounding the Scriptures in the way of possessing great influence and privilege of handling the Word of God. Jesus was possessing great knowledge and insight on spiritual truths. Matthew says: “And it came to pass when Jesus finished these words the crowds were being astonished at his teachings,” Mt 7:28. Luke says: “And they were being astonished at his teaching, for his word was with authority,” Lu 4:32. John says: “The officers answered, man was never speaking thus as this man did,” Joh 7:46. The scribes on the other hand are blind guides: “Blind guides, who is filtering out the gnat, but is swallowing the camel,” Mt 23:24.

### Mark 1:23

In his first task, Jesus selected his first four disciples. The second task was Jesus taught in Capernaum. Now Mark impresses on us his first recorded miracle while teaching in Capernaum.

## IV. Illustration of the Servant 1:14-13:37

### B. Miracles

#### 1. Man with unclean spirit 1:23-28

23 And there **was** (in) their assembly a man (with) an unclean spirit, and he cried out, 24 saying, ah! what is it to us and to Thee, Jesus of Nazareth? **Came** Thou to destroy us? I **know** Thee Who Thou are, the Holy *One* of God. 25 And **Jesus** rebuked him, saying, be silent, and come forth (out of) him. 26 And after the unclean spirit **has thrown** him **into convulsions**, and has cried with a loud voice, it **came forth** (out of) him. 27 And all **were astonished**, so that they are questioning (among) themselves, saying, what is this? What *is* this new **teaching**, that even He is commanding (with) authority the unclean spirits, and they are obeying Him? 28 And His fame **went out** immediately (in) all the country around Galilee.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning unclean spirit was continuously in the man in their synagogue. MS adds “*euthus*: immediately.” This one had to be lucid at times otherwise he would not have been admitted into the assembly.

**Cried out** is past tense meaning this demoniac croaked out inarticulate sounds: “And a man was having a spirit of an unclean demon in the assembly; and he cried out with a loud voice,” Lu 4:33.

#### **Mark 1:24**

**Ah! What to us and to thee Jesus of Nazareth** is the same idiom found later in Matthew: “and behold, they cried out, saying, what are thou to us and we to thee, Jesus, Son of God? Came thou here to torment us before the time?” Mt 8:29 This was the demoniac coming out the tombs also found in Lu 5. Notice the plural “us” as this person is having a double personality: the demon and himself.

**Came** is the word of emphasis in this sentence. This verb is past tense meaning did Jesus appear for the purpose to abolish us.

**Know** is the word of emphasis in this sentence. This verb is perfect tense with this word “*oida*: to know intellectually” always translates in the present tense in non linear sense. Notice now it is singular referring to the unclean spirit knows intellectually that Jesus is God’s holiest. The ones out the tombs confirmed that Jesus is Son of God, Mt 8:29. The intellectual knowledge of accepting the deity of Jesus is not sufficient for salvation: “Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering,” Jas 2:19. The demons even believe: “and we ourselves have believed and have known that thou thyself are the Christ the Son of the living God,” Joh 6:69. Salvation begins with the proper identification of Jesus: “Everyone who is believing that Jesus is the Christ, has been begotten of God; and everyone who is loving him who begot, is loving also him who has been begotten of him,” 1Jo 5:1. This belief must also include salvation by grace: “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God; not of works, in order that anyone may not boast,” Eph 2:8-9. Our new birth is based upon receiving the finished work on the cross: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13.

#### **Mark 1:25**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord.

**Rebuked** is past tense meaning Jesus censured the demon because our Lord did not want his identity to become manifest at that time: “And he rebuked them much, in order that they may not make him manifest,” Mr 3:12.

**Be silent and come forth** are past tense imperatives meaning muzzle your mouth and depart from this man.

#### **Mark 1:26**

**Has thrown into convulsions** is past tense participle translated with the use of time: “*after*.” AV, EMTV, Garnier and Moffatt agree with this use but most other translations have the use of attendant circumstance: “Then the foul spirit convulsed him and with a deafening shriek got out of him.” This verb means the demon grasped the man.

**Has cried** is also past tense participle translated with the use of time. This verb means the demon croaked like a raven.

**Came forth** is past tense meaning the unclean spirit departed from that man.

## Mark 1:27

**Were astonished** is past tense in passive voice meaning the crowd in the synagogue were amazed or frightened.

**Are questioning** is present tense infinitive translated with the use of result because of the particle “*hoste*: so that.” This verb means this crowd was disputing or discussing this miracle.

**Teaching** is the word of emphasis in this sentence. They did not see this as a miracle, but a new kind of instruction. They cannot comprehend our Lord’s authority over unclean spirits. The commandment of our Lord was fresh as the dew in the morning. This novelty charmed the people, not unlike a magical formulae performed by exorcists. Even Simon Magus could not understand how Peter performed such miracles: “saying, give also to me this authority, in order that on whomsoever I may lay the hands, he might be receiving the Holy Spirit,” Ac 8:19.

**Are obeying** is present tense meaning the unclean spirits are harkening continuously to our Lord: “And astonishment came to pass upon all, and they were speaking to one another, saying, what is this word, that he is commanding the unclean spirits with authority and power, and they are coming out?” Lu 4:36.

## Mark 1:28

**Went out** is the word of emphasis in this sentence. This verb is past tense meaning the report of this miracle departed immediately in all parts of Galilee. Notice again Mark’s favourite adverb here “straightway” modifying “went out.” Luke says: “And a rumour was going out concerning him into every place of the country around,” Lu 4:37. Matthew shows that from other miracles, his rumour went out into all Syria: “And his fame went out into all Syria,” Mt 4:24.

## Mark 1:29

In his first task, Jesus selected his first four disciples. The second task was Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while Jesus is visiting Peter’s house.

### IV. Illustration of the Servant 1:14-13:37

#### B. Miracles

##### 2. Peter’s mother-in-law 1:29-34

29 And immediately after they have gone forth (out of) the assembly they came (into) the house of Simon and Andrew, (with) James and John. 30 And the mother-in-law of Simon was lying in a fever; and immediately they are speaking to Him (about) her. 31 And He came to her and raised her up, by having taken her hand; and the fever left her immediately, and she was ministering to them. 32 And after evening came, when the sun went down, they were bringing (to) Him all who are ill and the ones who are being possessed by demons; 33 and the whole city was gathered together (at) the door. 34 And He healed many *who* were ill of various diseases, and He threw out many demons, and He was not letting the demons to be speaking, because they knew Him.

**Immediately** is the word of emphasis in this sentence. This favourite adverb by Mark means straightway and modifies the verb “have gone forth.”

**Have gone forth** is past tense participle translated with the use of time: “*after*.” Most translations agree with the use except AMP, Murdoch and RSV who have the use of attendant circumstance: “he left the synagogue, and entered.” This verb means Jesus and his four disciples departed from the synagogue.

**Came** is past tense meaning Jesus, Peter, Andrew, James and John entered into the house of Peter and Andrew. Matthew only spoke of Jesus entering the house: “And after Jesus has come to Peter’s house, he saw his mother-in-law who had been laid, and was being in a fever,” Mt 8:14. Luke says the same: “And he rose up out of the assembly and entered into the house of Simon. And the mother-in-law of Simon was being oppressed with a great fever; and they asked him concerning her,” Lu 4:38.

### **Mark 1:30**

**The mother-in-law** is the word of emphasis in this sentence. This was Peter’s mother-in-law meaning Peter was a married man.

**Was lying** is imperfect tense meaning this woman was continuously sick that she could not get out of bed. Matthew says: “And after Jesus has come to Peter’s house, he saw his mother-in-law who had been laid, and was being in a fever,” Mt 8:14. Luke says: “And he rose up out of the assembly and entered into the house of Simon. And the mother-in-law of Simon was being oppressed with a great fever; and they asked him concerning her,” Lu 4:38.

**Are speaking** is present tense meaning these four disciples are continuously affirming to Jesus concerning this sick woman. Notice again Mark uses his favourite adverb “straightway.”

### **Mark 1:31**

**Came to** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After approaching he roused her while gripping her hand and the fever instantly gave her leave.” This verb means Jesus approached this sick woman.

**Raised** is past tense meaning Jesus raised this sick woman from the sleep of death.

**Having taken** is past tense participle with the use of manner. Some translations have the use of attendant circumstance. This verb means Jesus raised this sick woman by having grasped her hand.

**Left** is past tense meaning her burning temperature departed from her immediately (again Mark favourite’s adverb).

**Was ministering** is imperfect tense meaning this restored woman was continuously providing food for Jesus and his four disciples.

### **Mark 1:32**

**Evening** is the word of emphasis in this sentence. The noun means after six o’clock p. m. or from six o’clock p. m. to the beginning of night. This noun is in the genitive case and is used as genitive absolute being subject of the genitive participle.

**Came** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” This verb means “came to pass.”

**Went down** is past tense meaning the setting of the sun.

**Were bringing** is imperfect tense meaning the crowds were continuously bringing forth all sick ones and demoniacs to Jesus. The inclusive means the ones that the crowds were carrying forth to our Lord were all continuously ill. Matthew says: “And after evening has come, they brought to him many who were being possessed with demons, and he threw out the spirits by a word, and he healed all who were being ill,” Mt 8:16. Luke says: “And while the sun is going down as many as were having ones who are being sick with various diseases all brought them to him, and he laid hands on each one of them and healed them,” Lu 4:40.

### Mark 1:33

**Gathered together** is perfect tense participle in passive voice translated with the use of periphrastic modifying the verb “was.” There were so many people, that it seemed the whole city was present. This was a great part of the city or great number of them at least from the city. Mark is writing this through Peter’s eyes and it was a beautiful sunset with such glory and power from our Lord Jesus.

### Mark 1:34

**Healed** is the word of emphasis in this sentence. This verb is past tense meaning Jesus restored to health many with various coloured sicknesses. The variety of diseases was not a challenge for our Lord. These different sorts of illnesses were cured by the great physician.

**Threw out** is past tense meaning Jesus drove out with violence many evil spirits.

**Was not letting** is imperfect tense meaning Jesus was not continuously permitting these evil spirits to be uttering a sound because these demons knew intellectually our Lord’s deity. Luke says: “and demons were going out also from many, crying out and saying, “Thou thyself are the Christ the Son of God.” And he was rebuking and was not allowing them to be speaking because they knew that he is the Christ,” Lu 4:41.

### Mark 1:35

In his first task, Jesus selected his first four disciples. The second task was Jesus taught in Capernaum. Mark impressed on us his first recorded miracle also when Jesus taught in Capernaum. The second miracle was when Jesus visited Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee.

## IV. Illustration of the Servant 1:14-13:37

### A. Teachings

#### 3. All the assemblies in Galilee 1:35-39

35 And while *it was* yet **very early** night He arose *and* went out and departed (into) a desert place, and He was praying there. 36 And Simon went after Him and the ones (with) him; 37 and after they found Him they are saying to Him, “all are seeking Thee.” 38 And He is saying to them, let us keep going

(into) the neighboring country towns, in order that I may also preach there; for (to) this I have come forth.  
39 And He **was** preaching (in) their assembly (in) all Galilee, and throwing out the demons.

**Very early** is the word of emphasis in this sentence. This adverb modifies the verb “arose,” meaning Jesus arose before 6 o’clock in the morning while it was still night. Luke says that it was day: “And after day came he went out and went into a desert place,” Lu 4:42. Both are correct as it was sunrise, but still dark.

**Arose** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after arising exceptionally early morning he emerged.” Jesus rose up from lying down.

**Went out and departed** both are past tenses meaning Jesus forsook the others and departed into a solitary place.

**Was praying** is imperfect tense meaning Jesus was continuously beseeching God at that secluded place.

#### **Mark 1:36**

**Went after** is the word of emphasis in this sentence. This verb is past tense meaning Peter, Andrew, James and John followed after Jesus.

#### **Mark 1:37**

**Found** is past tense participle translated with the use of time: “*after*.” AV, EMTV, Murdoch, NET, TWENTY and Tyndale agree with this use. AMP, ASV, HCSB, RSV, WEB and Williams have the use of attendant circumstance: “and found him, and said to him.” This verb means these four disciples detected where Jesus was.

**Are saying** is present tense meaning these four disciples are continuously affirming together. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Are seeking** is present tense meaning a great number of people are continuously enquiring of Jesus’ whereabouts. It is the multitudes or many men who are inquiring after Jesus in general: “and the crowds were seeking him, and came up to him and were detaining him that he is not going from them,” Lu 4:42.

#### **Mark 1:38**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these four disciples.

**Let keep going** is present tense imperative meaning let Jesus and these four disciples keep moving or travelling into existing village cities. These are villages large enough to be cities.

**May preach** is past tense subjunctive meaning the purpose of their travels into large villages was Jesus proclaiming the kingdom of heaven as our Lord did in Capernaum.

**Have come forth** is perfect tense meaning Jesus has been born for this purpose: “But that One said to them, it is necessary also that I am announcing the glad tidings of the kingdom of God to the others cities; because I have been sent forth for this,” Lu 4:43.

## Mark 1:39

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously performing his purpose.

**Preaching** is present tense participle translated with the use of periphrastic modifying the verb “was.” Jesus was continuously proclaiming the kingdom of heaven in all the synagogues of Galilee.

**Throwing out** is present tense participle translated with the use of periphrastic modifying the verb “was.” Jesus is not only teaching, but also performed miracles. These are the two factors which Mark illustrates the servanthood of our Lord.

## Mark 1:40

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while Jesus taught in Capernaum. The second miracle was while Jesus visited Peter’s house. Mark went back to our Lord’s teachings while He visited all the assemblies in Galilee. Now Mark again goes back to record our Lord’s third miracle.

### IV. Illustration of the Servant 1:14-13:37

#### B. Miracles

##### 3. Leper 1:40-45

40 And a leper is coming (to) Him, beseeching Him and kneeling down to Him, and saying to Him, "if Thou should be willing Thou are being able to cleanse me." 41 And because Jesus has been moved with compassion, He stretched out *His* hand and touched him, and He is saying to him, I am willing, be thou cleansed. 42 And after He has spoken, the leprosy departed immediately (from) him, and he was cleansed. 43 And after He has strictly charged him, He immediately sent him away, 44 and He is saying to him, keep seeing thou speak anything to no one; but keep going, show thyself to the priest, and offer (for) thy cleansing what Moses ordered, (for) a testimony to them. 45 But He went out and began to be proclaiming it much and to be spreading abroad the matter, so that He is no longer being able to enter openly (into) *the* city; but was without (in) desert places, and they were coming (to) Him from every quarter.

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning a leper is continuously showing himself to Jesus.

**Beseeching and kneeling down to and saying** all are present tense participle with the use of manner meaning a leper is coming in the manner of begging and expressing reverence continuously to our Lord and is affirming to Jesus. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Should be willing** is present tense subjunctive meaning the condition of our Lord’s continuous desires will result in continuous ability to cleanse by curing his leprosy. Matthew says: “And behold, a leper was coming and was worshipping him, saying, lord, if thou should be willing, thou are being able to cleanse me,” Mt 8:2. Luke says: “And it came to pass (while) he was (in) one of the cities, and behold, a man full of leprosy, and after he has seen Jesus, he fell (upon) his face and besought him, saying, LORD, if thou should be willing that I am being able to cleanse,” Lu 5:12.



### Mark 1:41

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord.

**Has been moved compassion** is past tense participle translated with the use of cause: “*because*.” Jesus was moved from his love and pity for this leper.

**Stretched out** is past tense participle translated with the use of attendant circumstance. Matthew says: “And Jesus stretched out his hand and touched him, saying, I am willing, be cleansed. And immediately his leprosy was cleansed,” Mt 8:3.

**Touched** is past tense meaning Jesus could have even hugged this leper.

**Is saying** is present tense meaning Jesus is continuously affirming.

**Be cleansed** is past tense in passive voice imperative meaning Jesus pronounced clean in a levitical sense and cured his leprosy.

### Mark 1:42

**Has spoken** is the word of emphasis in this sentence. This verb is past tense participle translated with the use genitive absolute with reference to time: “*after*.” The personal pronoun “of him” is also translated with the use of genitive absolute with reference to being subject of the genitive participle.

**Departed** is past tense meaning the leprosy went away immediately. Notice again Mark favourite adverb “straightway.”

**Was cleansed** is past tense in passive voice meaning this person was pronounced clean in a levitical sense and was cured from this disease.

### Mark 1:43

**Has strictly charged** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” EMTV and TWENTY agree with this use, but most other translations have the use of attendant circumstance: “He strictly warned him, and immediately sent him out.” Moffatt and NET have the use of means: “Immediately Jesus sent the man away with a very strong warning.” Jesus charged with earnest admonition this healed leper.

**Sent away** is past tense meaning Jesus compelled this healed leper to depart. Jesus was stern though did not use violent language.

### Mark 1:44

**Is saying** is present tense meaning Jesus is continuously affirming to this healed leper.

**Keep seeing** is present tense imperative meaning keep taking heed.

**Speak nothing** is past tense imperative with negation meaning say not a word to anyone (double negation).

**Show and offer** both are past tense imperatives meaning give evidence of his cleansing to the priest and then bring two birds which Moses ascribed to this witness: “And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field,” Le 14:5-7.

### Mark 1:45

**Went out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use, except Garnier, Murdoch and NET who translated with the use of time: “But as the man went out he began.”

**Began** is past tense meaning Jesus started to be publishing this miracle to a large extent and to be spreading abroad our Lord’s fame like a flame of fire. Both these infinitives are present tense meaning this healed leper was sharing this miracle on a continuous basis. This disobedience is not as bad as our disobedience of not sharing the Gospel today.

**No longer being able** is present tense infinitive translated with the use of result because of the particle “*hoste*: so that,” meaning Jesus had to withdraw from the public to a solitary place even though the multitudes were showing themselves to Jesus from all sides of Galilee: “But the word was being spread abroad still more concerning him; and great crowds were coming to be hearing, and to being healed by him from their infirmities,” Lu 5:15.

### Mark 2:1

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while Jesus taught in Capernaum. The second miracle was while Jesus visited Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Now Mark records our Lord’s fourth miracle.

## IV. Illustration of the Servant 1:14-13:37

### B. Miracles

#### 4. Paralytic 2:1-12

1 **And He entered** again (into) Capernaum (after) *some* days, and it was heard “He is (in) *the* house;” 2 **and many** immediately **were gathered together**, so that there was no longer containing not even (at) the door; **and He was speaking the word** to them. 3 **And they are coming** (to) Him, bringing a paralytic, *who* is being borne (by) four. 4 And *while* they were **not** being able to come near to Him (on account of) the crowd, **they uncovered the roof** where He was, **and after** they broke *it* up **they are letting down the couch** (on) which the paralytic was lying. 5 **And after Jesus saw** their faith He **is saying** to the paralytic, child, thy sins have been forgiven to thee. 6 **But there were** some of the scribes sitting there, and reasoning (in) their hearts, 7 why is this *One* speaking blasphemies thus? **Who** is being able to be

forgiving sins, except one, God? 8 And after Jesus immediately has known in His Spirit that they are reasoning thus to them (within) themselves, He said to them, why are ye reasoning these things (in) your hearts? 9 **Which** is easier, to say to the paralytic, *thy* sins have been forgiven, or to say, arise oneself, and take up thy couch and keep walking? 10 But in order that ye **may know** that the Son of man is having authority to be forgiving sins (on) the earth, He is saying to the paralytic, 11 I am saying to thee, arise oneself, and take up thy couch and keep going (to) thy house. 12 And he arose immediately, and after he has taken up the couch he went forth (before) all, so that all were amazing themselves, and were glorifying God, saying, we never saw thus.

**Entered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus went into Capernaum again as this was his headquarters after his first tour of Galilee. After some days means between his departure of his first tour and his return of Peter's house.

**Was heard** is past tense in passive voice meaning the multitude heard of our Lord's return. The conjunction "*oti*: that" after the verb of hearing is translated as quotation marks.

### Mark 2:2

**Were gathered together** is past tense in passive voice meaning this fame assembled a large crowd immediately after they heard this report. Notice again Mark's favourite adverb "straightway."

**Was no longer containing** is present tense infinitive with the adverb "not hereafter," translated with the use of result because of the particle "*hoste*: so that." Peter's house was not having space or room for receiving any other person. The double negation shows the absolute impossibility to make room through the front entrance. The present tense means that the people tried over and over to proceed through the door.

**Was speaking** is imperfect tense meaning Jesus was continuously disclosing his thoughts on Scripture to these recipients. Jesus is continuously teaching while at the same time helping those in need. This social intercourse shows that God lowered himself: "For keep letting this mind be in you which was also in Christ Jesus, who although he was subsisting in the form of God, esteemed it not rapine to be equal with God, but emptied himself, having taken form of a bondman, having become in the likeness of men," Php 2:5-7.

### Mark 2:3

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning these crowds are continuously appearing to Jesus: "And behold, men who were carrying a man upon a couch who was paralysed, also were seeking him to bring in and to place him before him," Lu 5:18. Matthew says: "And behold, they were bringing to him a paralytic who had been lying on a bed," Mt 9:2.

**Bringing** is present tense participle with the use of purpose meaning these persons are appearing before Jesus in order to be carrying a disabled person. They are bearing this one by four persons holding up the stretcher. Most translations do not render a use for this participle except Murdoch who translated with the use of attendant circumstance: "And they came to him, and brought to him a paralytic," and Moffatt has the use of time: "when a paralytic was brought to him."

**Is being borne** is present tense in passive voice translated with the use of substantive modifying "paralytic" meaning the four helpers are continuously carrying off this disabled person on a stretcher.

This verb is a different than “bringing.” Here it means lifting from the ground, while “bringing” is carrying from one place to another.

#### Mark 2:4

**Not** is the word of emphasis in this sentence. The focus is on the crowded situation.

**Were being able** is present tense participle translated with the use of time: “*while*.” Most translations agree with this use except Tyndale who translated with the use of cause: “and because they could not,” and HCSB translated with the use of concession: “Since they were not able.” These four mean were not continuously being capable or strong enough.

**To come near** is past tense infinitive with the use of completing the verb “were being able.” They could not approach unto Jesus because of the crowd.

**Uncovered** is past tense meaning these four persistent men took off the roof of Peter’s house. This verb is only found here in the New Testament. It is a coined word used by Mark along with the cognate noun with the verb to say that these men tore the roof off the roof.

**Broke up** is past tense participle translated with the use of time: “*after*.” The verb means these four men dug through the roofing.

**Are letting down** is present tense meaning these four men are continuously loosening the cords of the stretcher to lower the disabled man to the floor: “And after they have found not by what way they should bring him in on account of the crowd, they went up on the housetop, and they sent him down through the tiles with the little couch into the midst before Jesus,” Lu 5:19.

**Was lying** is imperfect tense meaning this disabled person was continuously reclining on this stretcher.

#### Mark 2:5

**Saw** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Jesus perceived with his eyes their conviction to find a way that this disabled person comes before Jesus. They were faithful to this disabled person. They had confidence in the healing power of Jesus. Do we have the solitude to bring others to Christ?

**Is saying** is present tense meaning Jesus is continuously affirming to the disabled person. Notice our Lord is speaking directly to the paralytic and addressing him “Child,” meaning this disabled person is a pupil or follower of Jesus.

**Have been forgiven** is perfect tense in passive voice meaning Jesus has remitted his sins. His sins did not make him disabled, but being a follower of our Lord by having a personal relationship with Christ, his past, present and futures sins are omitted by the mercy of God. This man’s greater need was forgiveness of sin, but Jesus healed him to show to the crowd the power of God.

#### Mark 2:6

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning certain ones of the scribes were continuously sitting in this house and were deliberating in their hearts. Both sitting and reasoning are present tense participles with the use of periphrastic modifying the verb “were.” This is another illustration of Mark recording an event through Peter’s eyes. Throughout the ministry of Jesus,

these scribes were continuously causing trouble and trying to find errors in our Lord's teachings. It is not only the scribes as Luke noted also the Pharisees: "And the scribes and the Pharisees began to be reasoning," Lu 5:21. Matthew says: "And behold, some of the scribes said in themselves," Mt 9:3.

### **Mark 2:7**

**Is speaking** is present tense meaning Jesus is continuously uttering impious and reproachful speech injurious to divine majesty. Matthew says: "this man is blaspheming," Mt 9:3. Luke says: "Who is This who is speaking blasphemies?" The Greek word "*blasphemia*: blasphemy" is a word of slander. This question is incorrect because they know not who Jesus is. He is God: "I myself and the Father are One," Joh 10:30.

**Who** is the word of emphasis in this sentence. This pronoun is the correct question to their previous incorrect question: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa 43:25.

**Is being able** is present tense meaning God is the only one capable, strong and powerful enough to be forgiving sins.

**To be forgiving** is present tense infinitive with the use of completing the verb "is being able." Notice the present tense of continuously pardoning our wrong doings. We are continuously missing the mark of the high standards God Almighty has set up. We wander and dishonour God: "for all sinned and they are coming short of the glory of God," Ro 3:23. "On account of this sin entered into the world by one man, and death by that sin, and thus that death passed to all men, for that all sinned," Ro 5:12.

### **Mark 2:8**

**Immediately** is the word of emphasis in this sentence and Mark's favourite word in this Gospel. This adverb modifies the verb "has known."

**Has known** is past tense participle translated with the use of time: "*after*." Most translations agree with this use except HCSB and Williams who translated with the use of attendant circumstance: "Jesus understood and said." This verb means Jesus knew by experience in his disposition. These scribes were not speaking out loud, but Jesus read their thoughts. This shows the omniscience of our Lord Jesus with the power of reading men's thoughts.

**Are reasoning** is present tense meaning these scribes are continuously deliberating in this manner in their thoughts.

**Said** is past tense meaning Jesus spoke to these scribes.

### **Mark 2:9**

**Which** is the word of emphasis in this sentence. This pronoun in the neuter case makes it interrogative which introduces a question of an event.

**Easier** is predicate adjective meaning the compound comparative adjective consisting of "easy" and "labour."

**To say** is past tense infinitive with the use of explaining the adjective "easier." This verb means to speak verbally.

**Have been forgiven** is perfect tense in passive voice meaning God has pardoned this one's shortcomings. The perfect tense means action in the past with abiding results.

**Arise oneself** is past tense imperative in middle voice meaning erect oneself from the stretcher.

**Take up** is past tense imperative meaning carry off his stretcher. The exhortation is not only to lift up his body, but also carry off the stretcher which carried him. What a play on words!

**Keep walking** is present tense imperative meaning this raising occurred only once, but the progress of walking which this disabled person could not do before is the miracle of continuous glory to God. The distinction between the unseen and the visible is demonstrated here. Forgiveness of sin is spiritual, but the healing of the sick man is physical. Jesus has dominion over both.

### **Mark 2:10**

**May know** is the word of emphasis in this sentence. This verb is perfect tense subjunctive with the word "*oida*" which translates always in the past tense as this word means to know intellectually. From the action in the past, this knowledge will rest on this moment. The purpose of these words is to create intellectual perception that Jesus has power over the spiritual and physical realm. God has given our Lord this authority: "And he gave to him authority also to be doing judgment, because he is Son of man," Joh 5:27.

**Is having** is present tense meaning Jesus is continuously possessing the right.

**To be forgiving** is present tense infinitive with the use of explaining the noun "authority."

**Is saying** is present tense meaning Jesus is continuously affirming to the disabled one.

### **Mark 2:11**

**Am saying** is present tense meaning Jesus is continuously affirming. Notice the change from third person to first person showing from Peter's eyes that Jesus spoke these words. Jesus bid unto this disabled person in an authoritative way to prove this physical healing. The first two exhortations are exactly the same as the ones discussed with the scribes. Taking the stretcher shows the completeness of the healing as this disabled person does not need it anymore. There will not be a relapse.

**Keep going** is present tense imperative meaning the exhortation mentioned with the scribes was to keep walking, but here it is keep departing to his home as if the miracle of walking was taken for granted.

### **Mark 2:12**

**Arose** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning God gave strength to this disabled person to rise up from the stretcher immediately.

**Has taken up** is past tense participle translated with the use of time: "*after*." Most translations have the use of attendant circumstance: "picked up the stretcher, and went out." This person did exactly what our Lord commanded.

**Went forth** is past tense meaning this healed person went out of the house.

**Were amazing themselves and were glorifying** both are present tense in middle voice infinitives translated with the use of result because of the particle "*hote*: so that." The adjective "all" in the accusative case is used as accusative of general reference meaning it becomes subject of the infinitive verb. Whether every person as inclusive is up for debate because we know that the scribes were not part of this group. Collectively, the believers were continuously astounding themselves and praising God. The believers were overwhelmed also at the first miracle of the healing the one with the unclean spirit: "And all were astonished, so that they are questioning among themselves, saying, what is this? What is this new teaching, that even he is commanding with authority the unclean spirits, and they are obeying him?" Mr 1:27. Matthew says: "And after the crowds have seen it they wondered, and glorified God, who has given such authority to men," Mt 9:8. Luke says: "And amazement took all, and they were glorifying God, and were filled with fear, saying, we saw strange things today," Lu 5:26.

**Never saw** is past tense with negation adverb meaning they never perceived with their eyes in this manner.

### Mark 2:13

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenges the oral laws of these religious rulers.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 4. Traditions of elders 2:13-28

13 And He **went forth** again (by) the sea, and all the crowd were coming (to) Him, and He was teaching them. 14 And while He **was passing on** He saw Levi the son of Alphaeus *who* was sitting (at) the tax office, and he is saying to him, keep following Me. And he **arose** and followed Him. 15 And it **came to pass** (while) he was reclining *at table* (in) his house, and many tax-gatherers and sinners were reclining at table with Jesus and His disciples; for they were many, and they followed Him. 16 And after **the scribes and the Pharisees**, saw Him *Who* was eating (with) the tax-gatherers and sinners, were saying to His disciples, why *is it* that He is eating and drinking (with) the tax-gatherers and sinners? 17 And after Jesus **heard this** He is saying to them, the ones who are being strong are not having need of a physician, but the ones who are having ill. I came **not** to call righteous *ones*, but sinners (to) repentance. 18 And the disciples of John and the ones of the Pharisees **were** fasting; and they are coming and are saying to Him, why are the disciples of John and the ones of the Pharisees fasting, but Thy disciples are not fasting? 19 And Jesus **said** to them, are not the sons of the bridechamber being able, (in) which the bridegroom is (with) them, to be fasting? No! **As long as** they are having the bridegroom (with) them, they are not being able to be fasting; 20 but days will come whenever the bridegroom should be taken away (from) them, and then they will fast (in) those days. 21 **And no one** is sowing a piece of unprocessed cloth (on) an old garment; otherwise, the filling up of it is taking away the new from the old, and a worse rent is happening. 22 **And no one** is putting new wine (into) old skins; otherwise, the new wine is bursting the

skins, and the wine is being poured out, and the skins will destroy themselves; but new wine which is to be put (into) new skins. 23 And it came to pass that He was going (on) the Sabbath (through) the corn-fields, and His disciples began to be making *their* way, by plucking the ears. 24 And the Pharisees were saying to Him, behold, why are they doing this which is not lawful (on) the Sabbath? 25 And He Himself was saying to them, read ye never Yes! what David did, when he had need and hungered, he himself and the ones (with) him? 26 **How** entered he (into) the house of God (in) *the days of* Abiathar the high priest, and ate the loaves of the presentation, which it is not lawful to eat except for the priests, and gave even to the ones who were (with) him? 27 And He was saying to them, the Sabbath became (on account) the man, not the man (on account of) the Sabbath. 28 So that the Son of man is **LORD** also of the Sabbath.

**Went forth** is the word of emphasis in this sentence. This verb is past tense meaning Jesus came out again near the sea.

**Were coming** is imperfect tense meaning the multitude were appearing to Jesus.

**Was teaching** is imperfect tense meaning Jesus was continuously instructing the crowd as they were continuously arriving.

#### **Mark 2:14**

**Was passing on** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time: “*while*.” Jesus was going past the booth of the tax collector.

**Saw** is past tense meaning Jesus perceived with his eyes Matthew.

**Was sitting** is present tense participle translated with the use of substantive modifying “Levi.” Matthew was continuously occupying his place at the toll house.

**Is saying** is present tense meaning Jesus is continuously affirming to Matthew.

**Keep following** is present tense imperative. Jesus exhorted Matthew to become one of his followers. Luke says: “And after these things he went forth, and saw a tax gatherer, by name Levi, who was sitting at the tax office, and said to him, keep following me,” Lu 5:27.

**Arose** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After arising he followed him.” Matthew did exactly what he was commanded. Matthew recorded this event: “And while Jesus was passing thence, he saw a man who was sitting at the tax-office, who was being called Matthew, and he is saying to him, keep following me. And he arose and followed him,” Mt 9:9.

#### **Mark 2:15**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this next event happened.

**Was reclining** is present tense infinitive translated with the use of time because of the preposition and article: “*in tw*: while.” The personal pronoun “him” is used as accusative of general reference making it subject of the infinitive verb. This house was the home of Matthew.



**Were reclining** is imperfect tense meaning tax-collectors and heathen were continuously reclining with Jesus and his disciples. Notice that there were a large number of them as Mark mentions “many” twice. Luke says: “And Levi made a great entertainment for him in his house, and there was a great multitude of tax gatherers and others these ones were reclining at table with them,” Lu 5:29.

**Followed** is past tense meaning these tax-collectors and wicked men became disciples. This means that those who were devoted to sin repented and are now following our Lord.

### **Mark 2:16**

**The scribes** are the words of emphasis in this sentence. These two distinct groups, the scribes and the Pharisees are the religious leaders who held to their traditions. Scribes is “*grammateus*” in Greek and we use our English word “grammarians” to convey this today. They were scholars of the Law and today we called them expositors. The Pharisees were more of a political party to represent the Jewish interest and to police all matters appertaining to the Law of Moses, but they were very lax morally even though they displayed self-righteousness and pride. MSS says that it was the scribes of the Pharisees even though the scribes belonged to the sect of the Pharisees, Mark saw them as two distinct groups as Luke mentioned: “And their scribes and the Pharisees were murmuring at his disciples,” Lu 5:30.

**Saw** is past tense participle translated with the use of time: “*after*.” These religious leaders noticed that Jesus was fellowshiping with publican and sinners. These religious leaders were too pious to go into the house of a publican. Three times Mark mentions tax-gatherers and sinners meaning that none of the elite were invited to this feast.

**Were saying** is imperfect tense meaning these religious leaders were continuously affirming to our Lord’s disciples. Notice they did not dare to confront Jesus himself but tried to cause division among his followers.

**Is eating and drinking** both are present tenses meaning Jesus was feasting with those who extortionate their goods and those who defile the Law of Moses. This reflection results in their opinion that: “The Son of man has come eating and drinking, and ye are saying, behold, he is a man a glutton and a winebibber, a friend of tax gatherers and of sinners,” Lu 7:34. But Jesus told later to these religious leaders: “the tax-gatherers and the harlots are going before you into the kingdom of God,” Mt 21:31.

### **Mark 2:17**

**Heard** is the word of emphasis in this sentence. This verb is past tense translated with the use of time: “*after*.” Most translations agree with this use except Williams who translated with the use of attendant circumstance: “Jesus heard it, and said.” Jesus overheard this comment from these religious leaders to his disciples.

**Is saying** is present tense meaning Jesus is continuously affirming to these religious leaders.

**Are not having** is present tense with negation meaning the healthy are not continuously possessing the necessity of a healer, but only the ones who are continuously possessing a disease.

**Not** is the word of emphasis in this sentence. The emphasis is on the proper purpose of our Lord’s calling. Jesus appeared to the world to save sinners as the righteous ones see not the need for repentance. Matthew adds: “But go and learn what it is, I am desiring mercy, and not sacrifice: for I came not to call the righteous ones, but sinners to repentance,” Mt 9:13. Jesus later said: “For the Son of man came to save

that which had perished,” Mt 18:11. Luke adds: “for the Son of man came to seek and save that which had been lost,” Lu 19:10. Paul reported: “For while we were still without strength in due time Christ died in behalf of the ungodly. For hardly anyone will die on behalf of a just one; for perhaps someone even is daring to die in behalf of the good one; but God is commending his own love to us, that while we are still sinners Christ died in behalf of us,,” Ro 5:6-8.

### **Mark 2:18**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense of the verb “to be” along with the present tense participle translated with the use of periphrastic making it that the tradition of fasting common among the disciples of John the Dipper and the Pharisees.

**Are coming and are saying** both are present tenses meaning the disciples of John and some of the Pharisees are continuously approaching and are continuously affirming to Jesus. Matthew says that only the disciples of John approached Jesus: “Then the disciples of John are coming near to him, saying, why are we and the Pharisees fasting many times, but thy disciples are not fasting?” Mt 9:14. Most likely it was the disciples of John approached Jesus as the Pharisees dared not earlier as they spoke only to our Lord’s disciples.

**Are not fasting** is present tense with negation meaning our Lord’s disciples are not continuously abstaining from food and drink for religious purposes. Luke says: “And these ones said to him, why are the disciples of John fasting often and are making supplications, in like manner also the ones of the Pharisees, but these ones are eating and drinking to thee?” Lu 5:33. So here it is the scribes and Pharisees were murmuring: “And their scribes and the Pharisees were murmuring at his disciples,” Lu 5:30. As the feast at Matthew’s house was on one of their fast-days, the dispute occurred here. The disciples of John sided with the Pharisees on this point, but forgot that these Pharisees hated John.

### **Mark 2:19**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these disciples of John the Dipper and the religious rulers.

**Are not being able** is present tense with negation meaning the children of the bridechamber who are actually friends of the groom are not continuously capable to be fasting. The negation “*me*: not” with the question is expected answer: No! John says: “The One who is having the bride, is the bridegroom; but the friend of the bridegroom, the one who is standing and is hearing him, is rejoicing with you because of the voice of the bridegroom; therefore this joy of mine is being fulfilled,” Joh 3:29. At that time, spiritual Israel was the bride of God until Pentecost when the Church became the bride of Christ: “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD,” Ho 2:19-20; “For I am being jealous as to you with the jealousy of God; for I espoused you to one man to present you a chaste virgin to the Christ,” 2Co 11:2. John the Dipper was friend of the bridegroom, while here the disciples have become children of the bride chamber meaning that they are special friends of the bridegroom.

**As long as** are the words of emphasis in this sentence. This pronoun and noun identifies the time of possessing our Lord.

### **Mark 2:20**

**Will come** is future tense meaning days will appear when bridegroom is not present.

**Should be taken away** is past tense in passive voice subjunctive meaning the condition of circumstance when God will carry away the bridegroom to heaven. Jesus signals his ascension as a time to start fasting as the Apostles did: “And while they were ministering to the LORD and were fasting, the Holy Spirit said, separate indeed to me Barnabas and Saul for the work, which I have called them,” Ac 13:2. “And after they have chosen for them elders in every assembly, they prayed with fastings and committed them to the LORD, on whom they had believe,” Ac 14:23. Paul continued fasting often: “in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,” 2Co 11:27.

#### **Mark 2:21**

**No one** is the word of emphasis in this sentence. This pronoun is the focus of showing examples of how illogical it is to do these things and it is foolish now to be fasting.

**Is sowing** is present tense meaning to sew upon. This word is only found here in the New Testament. Matthew and Luke used the verb to put upon or clap upon.

**Is taking away** is present tense meaning the new patch is continuously moving from its place.

**Is happening** is present tense meaning the worse rent is continuously coming to pass.

#### **Mark 2:22**

**No one** again is the word of emphasis in this sentence. Just as the previous example of putting a new cloth on an old piece of garment, it is unwise again to put new wine into old wine skins.

**Is putting** is present tense meaning nobody is continuously pouring new wine into old wine skins.

**Will destroy themselves** is future tense in middle voice meaning the old wine skins will render themselves useless.

#### **Mark 2:23**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. This is the third custom for which Jesus had to deal with the religious leaders. The first was our Lord fellowshiping with publicans and sinners. The second was our Lord’s disciples lack of fasting. This third tradition is on keeping the Sabbath.

**Was going** is present tense infinitive translated with the use of indirect discourse adding the word “*that*.” The personal pronoun “him” is used as accusative of general reference becoming the subject of the infinitive verb. Jesus was continuously proceeding through the corn-fields on the Sabbath.

**Began** is past tense meaning our Lord’s disciples started to continuously acquire the corn by plucking off the ears.

#### **Mark 2:24**

**The Pharisees** is the word of emphasis in this sentence. First it was the scribes, then it was the disciples of John, and now the focus is on the Pharisees themselves. The Pharisees were with the scribes and the disciples of John the Dipper, but now they take on the task of rebuking our Lord themselves.

**Were saying** is imperfect tense meaning the Pharisees were continuously affirming to Jesus.

**Is not lawful** is present tense with negation meaning it is not proper to transgress the tradition of the elders. Later these disciples were exposed of transgressing the tradition of the elders: “why are thy disciples transgressing the tradition of the elders? For they are not washing for themselves their hands whenever they should be eating bread,” Mt 15:2.

#### **Mark 2:25**

**He** is the word of emphasis in this sentence. This personal pronoun is subject of the verb “was saying” and is emphatic also with the verb “Himself.” The focus is on our Lord’s himself as all eyes are on him to rebuke this tradition.

**Was saying** is imperfect tense meaning Jesus himself is continuously affirming to these Pharisees.

**Read never** is past tense with negation meaning reading comprehension with the negation: “*ou*: not” is expected answer: Yes! They recognized this event with David, and these Pharisees saw David as having high authority and passed their condemnation. If these religious rulers will not condemn David, then it would be inconsistent to condemn our Lord’s disciples.

**Had** is past tense meaning David possessed a necessity to satisfy the flesh. In cases of necessity, the law does not bind a man.

**Hungered** is past tense meaning David and those with him desired avidly for food. They craved ardently for food.

#### **Mark 2:26**

**How** is the word of emphasis in this sentence. This adverb modifies the verb “entered.”

**Entered and ate** are both past tenses meaning David went into the house of God and consumed the shewbread: “So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away,” 1Sa 21:6. Ahimelech was really the high priest at that time, but Jesus knew what occurred later when King Saul had Ahimelech and the entire priestly community massacred by Doeg the Edomite: “And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod,” 1Sa 22:18. So only Abiathar survived which would make him high priest by the appointment of David after he became king.

**Is not lawful** is present tense with negation meaning Jesus recognized that what David did was not proper.

**Gave** is past tense meaning even though these religious leaders excused David, David’s actions of sharing with his servants is even further disgusting.

#### **Mark 2:27**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these Pharisees.

**Became** is past tense meaning the Sabbath came into existence on the ground or reason for man, not man for the Sabbath. God gave the Israelites the Sabbath rules, but the Pharisees reinterpreted the rules by their traditions. Human needs took precedence over the Sabbath law. Also today, the church was founded for man; man is not commanded to attend church! If a local church is exhorting, we should not forsake this fellowship: “not forsaking the assembling together of ourselves, even as the custom is with some, but encouraging one another; and by so much the more as ye are seeing the day which is drawing near,” Heb 10:25. The command is keep considering one another: “and let us keep considering one another for provoking of love and of good works,” Heb 10:24. Our exhortations should take place on a daily basis, not only during church services. Our institutionalism has given way to be the same as the Sabbath keepers. God gave the Sabbath to rest from our toils, and the Lord’s Day is not the Sabbath but a day of worship.

### Mark 2:28

**LORD** is the word of emphasis in this sentence. The noun is predicate nominative explaining that Jesus is one who has also control of the Sabbath rules. Jesus has the power of deciding what is proper on the Sabbath.

### Mark 3:1

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurs on his next appearance in the synagogue.

## IV. Illustration of the Servant 1:14-13:37

### B. Miracles

#### 5. Withered hand 3:1-6

1 And He entered again (into) the assembly, and a man who is having his withered hand was there, 2 and they were watching Him if He will heal him on the Sabbath, in order that they may accuse Him. 3 And He is saying to the man who is having the withered hand, arise yourself (into) the midst. 4 And He is saying to them, is it lawful to do good on the Sabbaths, or to do evil? To save **life**, or to kill? But these ones were being silent. 5 And after He **looked around for Himself** on them (with) anger, *because* He is being grieved (at) the hardness of their heart, He is saying to the man, stretch out thy hand. And he stretched it out, and his hand was restored as the other sound *was*. 6 And the Pharisees were going out immediately *and were taking counsel* (with) the Herodians (against) Him, how they may destroy Him.

**Entered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus came into the synagogue again referring to our Lord’s previous visit: “and they are going into Capernaum; and immediately on the Sabbaths after he entered into the assembly he was teaching. And there was in their

assembly a man with an unclean spirit, and he cried out,” Mr 1:21,23; and Luke mentions that it was a week later: “And it came to pass also on another Sabbath that he has entered into the assembly and was teaching; and there was a man, and his right hand was withered,” Lu 6:6.

**Was** is imperfect tense meaning the person with the shriveled right hand was in the synagogue.

**Withered** is perfect tense in passive voice participle translated with the use of simple adjective modifying “hand,” meaning this person’s right hand has dried up in the past and because of this, his use of this hand has abiding results.

### **Mark 3:2**

**Were watching** is imperfect tense meaning the scribes and the Pharisees were continuously observing Jesus: “And the scribes and the Pharisees were watching, whether he will heal on the Sabbath, in order that they may find an accusation against him,” Lu 6:7.

**Will heal** is future tense meaning the condition of their observations is based on whether our Lord will cure this withered hand. Because of past healings, they expected Jesus to perform another miracle.

**May accuse** is past tense subjunctive meaning these religious leaders had a purpose with their observations which is to bring an accusation against our Lord. They felt that they had judicial right to make known our Lord’s wrong-doing on the Sabbath.

### **Mark 3:3**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to the man who is continuously possessing the shriveled right hand.

**Arise yourself** is past tense in the middle voice imperative meaning produce yourself from among the crowd. Luke adds: “arise yourself, and stand in the midst,” Lu 6:8. This would be a bold defiance by Jesus to ask this one to step forward when he knew what was in their hearts. It was also courageous by this man to be used by our Lord as if he was part of some kind of fraud. The man born blind had to explain how he was healed: “That man answered and said to them, for in this it is a wonderful things, that ye yourselves know not whence he is, and he opened my eyes,” Joh 9:30.

### **Mark 3:4**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these religious leaders.

**To do good or to do evil** are both past tense infinitives with the use of subject with the impersonal verb “it is lawful.” The first infinitive means to do well for another’s benefit: “though indeed he who was doing good left not himself without witness, who was giving to us from heaven rains and fruitful seasons, filling our hearts with food and gladness,” Ac 14:17. The second infinitive means to do harm. Where evil is done, there is no vision of God. Jesus later told the story of the hurt sheep: “Therefore how much is a man being better than a sheep? So that it is lawful to be doing well on the Sabbaths,” Mt 12:12. Also Jesus says that we tend to our animals on the Sabbath: “Therefore the LORD answered him, and said, pretender, are not each one of you losing his ox or ass from the manger on the Sabbath, and after each one led it away is giving it drink? Yes!” Lu 13:15.

**Life** is the word of emphasis in this sentence. Luke later says: “For the Son of man came not to destroy the lives of men, but to save,” Lu 9:56.

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” in this verse.

**Were being silent** is imperfect tense meaning the religious rulers were continuously holding their peace. They were not capable of returning an answer.

### **Mark 3:5**

**Looked around for Himself on** is the word of emphasis in this sentence. This verb is past tense in the middle voice participle translated with the use of time: “*after*.” Most translations agree with this use except AMP, Murdoch, RSV, TWENTY, Tyndale and Williams who translated with the use of attendant circumstance: “He glanced around at them with vexation and anger, grieved at the hardening of their hearts, and said.” This visual inquiry with the religious leaders came with indignation. We say today: “if looks could kill.”

**Is being grieved** is present tense participle translated with the use of cause: “*because*.” Williams agrees with this use while HCSB has the use of time: “After looking around at them with anger and sorrow at the hardness.” Most other translations do not put a use to this participle. The hardness of these religious leaders’ hearts was affecting our Lord with grief. Jesus felt sympathy for his opponents. God loves the whole world, even his enemies. This word is only found here in the New Testament. Notice the difference of the length of time of our Lord’s anger: past tense which is a brief moment; and his sorrows for the lost: present tense which is continuous grief.

**Is saying** is present tense meaning Jesus is continuously affirming to this man.

**Stretch out** is past tense imperative meaning Jesus exhorted the man to extend his right hand so Jesus may heal it.

**Stretched out** is the word of emphasis in this sentence. The verb is past tense meaning the man did exactly what Jesus commanded.

**Was restored** is past tense in passive voice meaning Jesus restored his right hand just like his left hand which was its former state. Jesus completely healed this withered hand. His right hand was made whole.

### **Mark 3:6**

**Were going out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Notice Mark’s favourite adverb “straightway” again modifying this verb. The Pharisees were in a rush to get out of there and these bloodthirsty self-righteous thugs escaped from the humiliation of our Lord. They ran out of there with their tails hanging between their legs as they stalked at once in a rage of madness: “But they themselves were filled with madness, and were consulting with one another as to what they should do to Jesus,” Lu 6:11.

**Were taking** is imperfect tense meaning these Pharisees were continuously acquiring consultation with the Herodians against Jesus. MSS has the Pharisees giving counsel instead of taking it. The Herodians and the Pharisees were bitter enemies until this day, just as the Sadducees and the Pharisees were at odds until they joined together to tempt our Lord: “And the Pharisees and Sadducees came to him tempting

him and asked a sign out of the heavens that he would show it to them,” Mt 16:1. The Pharisees always welcomed help from their rivals so that they may destroy Jesus.

### Mark 3:7

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord now heals many especially those who were demon possessed.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 6. Demon possessed 3:7-12

7 And Jesus withdrew (with) His disciples (to) the sea; and a great multitude followed Him (from) Galilee, and (from) Judea, 8 and (from) Jerusalem, and (from) Idumea, and (beyond) the Jordan; and the ones (around) Tyre and Sidon, a great multitude, who have heard how much He was doing came (to) Him. 9 And He spoke to His disciples, in order that a small boat might be waiting upon Him, (on account of) the crowd, in order that they might not be pressing upon Him. 10 For He healed **many**, so that they should be besetting Him, in order that they may touch Him, as many as were having scourges; 11 and the unclean spirits, whenever they were beholding Him, were falling down before Him, and were crying, *who* were saying, "Thou Thyself are the Son of God." 12 And He was rebuking them much, in order that they may not make Him manifest.

**Jesus** is the word of emphasis in this sentence. The focus is on what Jesus will do next.

**Withdrew** is past tense meaning Jesus left space between with his disciples to the sea. Jesus perceived that the religious leaders plotted to kill him: “But after the Pharisees have gone out they held a council against him how they may destroy him. But after Jesus has known this he withdrew thence, and great crowds followed him, and he healed them all,” Mt 12:14-15. Jesus did not fear them, but he knew that it was not his time: “Mine hour is not come yet,” Joh 2:4.

**Followed** is past tense meaning a great number of people followed Jesus. Mark mentions on eleven occasions that Jesus escapes from his enemies and often a great multitude joined him for becoming his disciple, healing and, or intrigue.

### Mark 3:8

**Was doing** is imperfect tense meaning Jesus was continuously producing many miracles. The fame of our Lord has reached beyond all regions.



**Came** is past tense meaning the listeners of his fame appeared on this beach to see Jesus.

### Mark 3:9

**Spoke** is the word of emphasis in this sentence. This verb is past tense meaning Jesus told his disciples.

**Might be waiting upon** is present tense subjunctive meaning the purpose of our Lord speaking to his disciples is that a small boat might continuously be ready to board because of the reason of such a large crowd.

**Might not be pressing upon** is present tense subjunctive with negation meaning the second purpose of our Lord speaking to his disciples is that the large crowd might not continuously be crushing his body.

### Mark 3:10

**Many** is the word of emphasis. The focus is on the great number of people that Jesus healed that day.

**Should be besetting** is present tense infinitive translated with the use of result because of the particle "*hoste*: so that." The healings caused the crowd to keep pressing upon our Lord.

**May touch** is past tense subjunctive meaning the purpose of a simple touch of our Lord was that they may be healed.

**Were having** is imperfect tense meaning a large number were continuously possessing diseases.

### Mark 3:11

**Were beholding** is imperfect tense meaning the demoniacs were continuously perceiving with their eyes our Lord at that moment.

**Were falling down before and were crying** both are imperfect tenses meaning the demoniacs were continuously prostrating themselves before Jesus and were continuously croaking like a raven.

**Were saying** is present tense participle translated with the use of substantive modifying "spirits." The lack of an article means the word "*who*" is added. The conjunction "*oti*: that" after the verb of saying is translated as quotation marks.

**Are** is present tense meaning Jesus Himself is the Son of God. These demons know the identity of Jesus: "saying, ah! what is it to us and to thee, Jesus of Nazareth? Came thou to destroy us? I know thee who thou art, the Holy One of God," Mr 1:24. "and demons were going out also from many, crying out and saying, 'Thou thyself art the Christ the Son of God.'" And he was rebuking and was not allowing them to be speaking because they knew that he is the Christ," Lu 4:41. "and behold, they cried out, saying, what art thou to us and we to thee, Jesus, Son of God? Came thou here to torment us before the time?" Mt 8:29. "But after he has seen Jesus and has cried out he fell down before him, and said with loud voice, what is it to me and to thee, Jesus, Son of God the Most High? I am beseeching thee do not torment me," Lu 8:28.

### Mark 3:12

**Much** is the word of emphasis in this sentence. This adjective shows the manner in which Jesus was reproving these demons.

**Was rebuking** is imperfect tense meaning Jesus was continuously censuring them severely. Notice that the demons were continuously falling down and crying, Jesus also was continuously rebuking them.

**May not make** is past tense subjunctive with negation meaning the purpose of our Lord's strong admonishment is that these demons would not produce evidence that Jesus is Christ. Even though these demons acknowledged that Jesus is the Son of God, our Lord didn't want their testimony.

### Mark 3:13

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. Jesus needs now to select his twelve apostles.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 5. Appointing the twelve 3:13-19

13 And He **is going up** (into) the mountain, and He is calling to whom He Himself was wishing; and they went (to) Him. 14 And He **appointed** twelve in order that they might be (with) Him, and in order that He might be sending them to be preaching, 15 and to be having authority to be healing the diseases and to be throwing out the demons. 16 And He **added** to Simon the name Peter; 17 and James the *son* of Zebedee, and John the brother of James; and He added to them *the names* Boanerges, which is Sons of thunder; 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 19 and Judas Iscariote, who also delivered up Him.

**Is going up** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously ascending the mountain range.

**Is calling to** is present tense meaning Jesus is continuously bidding a select number out of the vast crowd by the sea: "And when it became day he called to himself his disciples, and picked out from them twelve, whom also he named messengers," Lu 6:13.

**Was wishing** is imperfect tense meaning Jesus himself was continuously desiring to be with him. Jesus was taking delight in his twelve disciples. He was determining at that time the ones who would be his apostles.

**Went** is past tense meaning the twelve disciples departed with our Lord as he commanded.

### Mark 3:14

**Appointed** is the word of emphasis in this sentence. This verb is past tense meaning Jesus acquired twelve persons.

**Might be** is present tense subjunctive meaning the purpose of selecting these twelve men was that they might continuously travel with our Lord.

**Might be sending** is present tense subjunctive meaning the second purpose of this selection was that they might continuously going off to be announcing the glad tidings of the kingdom of heaven.

**To be preaching** is present tense infinitive with the use of purpose meaning the sending forth was first the purpose of being a herald.

### **Mark 3:15**

**To be having** is present tense infinitive with the use of purpose. This first purpose of their apostleship was to be preaching, now the second purpose is to be continuously possessing the ability to be continuously healing and to be continuously throwing out the demons. To heal and to throw out are both present tense infinitives with the use of explaining the noun “authority.” Jesus gave them this power because of their privilege of being an apostle.

### **Mark 3:16**

**Added** is the word of emphasis in this sentence. This verb is past tense meaning Jesus added to the name of Simon, Peter.

### **Mark 3:17**

**Added** is past tense meaning Jesus again added to the name of James and John, Boanerges which means Sons of thunder.

### **Mark 3:18**

**Of Alphaeus** is genitive of relationship.

**The Canaanite** is appositional to Simon.

### **Mark 3:19**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus deals with the accusation from the religious leaders.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 6. Authority of God 3:19-35

19 And they **are coming** (into) a house: 20 and a crowd are coming together again, so that they are not being able so much as to eat bread. 21 And after the ones (belonging) to Him **have heard** of it they went out to lay hold of Him; for they were saying, "He is beside Himself." 22 And the scribes who came down (from) Jerusalem were saying, "He is having Beelzebub;" and "He is throwing out the demons (by) the prince of the demons." 23 And after He **called** them to Himself He was saying to them (in) metaphors, how is Satan being able to be throwing out Satan? 24 And if **a kingdom** should be divided (against) itself, that kingdom is not being able to stand: 25 and if a house should be divided (against) itself, that house is not being able to stand: 26 and if that Satan rose up (against) himself and has been divided, he is not being able to stand, but an end is having. 27 **No one** who entered (into) his house, is being able, to plunder, the goods of the strong man, unless he should bind first the strong man, and then he will plunder his house. 28 **Verily** I am saying to you, "all the sins will be forgiven to the sons of men, and blasphemies whatsoever they should have blasphemed; 29 but whosoever should have blasphemed (against) the Holy Spirit, he is not having forgiveness (to) the eternity, but he is liable to eternal judgment; 30 because they are saying, He is having an unclean spirit." 31 Then His brethren and His mother are coming, and while they were standing without they sent (to) Him, calling Him. 32 And a crowd **was sitting** (around) Him: and they said to Him, behold, Thy mother and Thy brothers and Thy sisters are seeking Thee without. 33 And He **answered** them, saying, who is My mother or My brethren? 34 And after He **looked around on** in a circuit the ones who were sitting (around) Him, He is saying, behold, My mother and My brethren: 35 for whoever should do the will of God, this one is My brother and My sister and mother.

**Delivered up** is past tense meaning Judas Iscariote gave over Jesus into the power of his enemies.

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus and the twelve apostles are continuously going into a house. This may be Peter's house again: "And immediately after they have gone forth out of the assembly they came into the house of Simon and Andrew, with James and John," Mr 1:29,

##### Mark 3:20

**Are coming together** is present tense meaning the multitudes are continuously assembling again: "And he spoke to his disciples, in order that a small boat might be waiting upon him, on account of the crowd, in order that they might not be pressing upon him," Mr 3:9. Jesus just left this crowd by going up the mountain range to select his twelve apostles: "And he is going up into the mountain, and he is calling to whom he himself was wishing," Mt 26:13.

**Are not being able** is present tense with negation meaning the result of such a large crowd that Jesus and his disciples are not continuously capable of eating, and resting.

##### Mark 3:21

**Have heard** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Williams who translated with the use of attendant circumstance: “His kinsmen heard of it and came over.” The ones belonging to him are translated in many ways: friends (ASV, AV, and WEB); family (HCSB, Moffatt, NET and RSV); kinsmen (Murdoch and Williams); relations (TWENTY); relatives (EMTV); and alongside (Garnier). Later in Mark, it does say: “Then his brethren and his mother are coming, and while they were standing without they sent to him, calling him,” Mr 3:31.

**Went out** is past tense meaning these family members came forth for the purpose to seize Jesus.

**Were saying** is imperfect tense meaning these family members were continuously affirming. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Is beside himself** is past tense meaning Jesus is out of his mind or insane. This intransitive verb is the same charge that was brought against Paul: “For whether we stood beside ourselves, it was to God,” 2Co 5:13. Maybe Mary felt that Jesus needed rest and proper food. And our Lord’s brothers did not believe his Messianic claims at this moment: “For his brethren were neither believing on him,” Joh 7:5. Even today, if someone dedicates himself to the cause of Christ, he is branded as a fanatic.

### Mark 3:22

**The scribes**, is the word of emphasis in this sentence. The focus now is on these religious leaders. Mark here says it is the scribes while Matthew says it was the Pharisees: “And after the Pharisees have heard this they said, this one is not throwing out the demons except by Beelzebub prince of the demons,” Mt 12:24. This is not the first time that these religious leaders said this about Jesus as they said later: “But some of them said, he is casting out demons by Beelzebub prince of the demons,” Lu 11:15.

**Were saying** is imperfect tense meaning first the family was saying in the previous verse, now these religious leaders were continuously affirming. The conjunction after the verb of speaking is translated as quotation marks. Notice there are two conjunctions “*oti*: that” meaning that there are two quotations here.

**Is having** is present tense meaning the first quotation is that Jesus is continuously possessing Beelzebub which is the lord of flies or lord of dung. In the Old Testament, it was the god of Ekron: “Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease,” 2Ki 1:2.

**Is throwing out** is present tense meaning the second quotation is that Jesus is continuously driving out the demons by the Satan himself. How did these religious leaders know about Jesus healing these demoniacs? The fame of Jesus healing many came unto these religious leaders and they wanted to destroy him: “how they may destroy him... For he healed many,” Mr 3:6,10.

### Mark 3:23

**Called to** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “he called them and spoke to them.” Jesus summoned to these religious leaders.

**Was saying** is imperfect tense meaning Jesus was continuously affirming to these religious leaders in parables. These comparisons of a divided kingdom will show the foolishness of their accusation.

**Is being able** is present tense meaning Satan is continuously being capable.

**To be throwing out** is present tense infinitive with the use of completing the verb “is being able.” Satan cannot drive out himself.

### Mark 3:24

**Kingdom** is the word of emphasis in this sentence. This focus is on the dominion of Satan. This is the first metaphor.

**Should be divided** is past tense in passive voice subjunctive meaning the condition regarding the ruler of the kingdom separating into parts his own dominion.

**To stand** is past tense infinitive with the use of completing the verb “is not being able.” This means the kingdom will not stay in place. It is impossible to be continuously driving out part of you, otherwise it will divide yourself. This is true for those who serve God, it is impossible for God to drive out those who serve righteously. Those who are controlled by demons are superintended by Satan. The devil will not rise up against himself otherwise he will destroy his own kingdom.

### Mark 3:25

**House** is the second metaphor with the same principles used in the first parable of the kingdom. A house here is referring to any family whether great or small. Family is the most important thing to most people, but if there is discord, the family ties will be broken.

### Mark 3:26

**Rose up** is the word of emphasis in this sentence. This verb is past tense meaning Satan standing up against himself will make him fall. This is the third metaphor for our Lord’s defense against his affiliation with Satan.

**Has been divided** is perfect tense in passive voice meaning Satan’s will has split into factions of his own self. This past action has abiding results. These factions will destroy Satan.

**Is having** is present tense meaning the result is continually possessing a termination of his existence. Satan’s power and authority would come to an end.

### Mark 3:27

**No one** is the word of emphasis in this sentence. TR adds: “*ou*: not.” MSS adds: “*all ou*: but not,” which would make it: “but not in any wise.” This pronoun is the subject of the verb “is being able.” This is the fourth metaphor used by Christ to demonstrate that he is not associating with the devil.

**Entered** is past tense participle translated with the use of substantive modifying “no one.” The absence of the article makes the translation add: “*who*.”

**To plunder** is past tense infinitive with the use of completing the verb “is being able.” It is impossible to seize by any force the material goods of the strong man if they permit this strong one to defend their goods.

**Should bind** is past tense subjunctive meaning the condition of plundering the goods of the strong man is first to fasten with chains this strong one.

**Will plunder** is future tense meaning the person will be capable to plunder this strong man's house at that time.

### Mark 3:28

**Verily** is the word of emphasis in this sentence. The Hebrew transliteration of "amen" means this is a faithful saying. We have absolute trust and confidence in these words.

**Am saying** is present tense meaning Jesus is continuously affirming to these religious leaders. The conjunction: "*oti*: that" after the verb of speaking is translated as quotation marks.

**Will be forgiven** is future tense in passive voice meaning God will disregard all sins and injurious speech against one another.

**Should have blasphemed** is past tense subjunctive meaning the condition of this slander is by slandering. Notice the cognate of the noun and the verb using the same word.

### Mark 3:29

**Should have blasphemed** is past tense subjunctive meaning the condition of slandering against the Holy Spirit. The contrast "*de*: but" is the difference between slander against God or our fellow man and the work of the Holy Spirit. The religious leaders were associating the work of the Holy Spirit with the work of Satan. This slanderous statement is not acceptable to an Almighty God. God will pardon all sins except those sins against the work of the Holy Spirit.

**Is not having** is present tense with negation meaning this one is not continuously possessing pardon from eternal damnation. The present tense shows continuous condemnation and this one will stay in darkness because he is ridiculing the light. The only sin that keeps people away from the light, is the rejection of the call from the Holy Spirit because they love the darkness rather than coming to the light: "And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil," Joh 3:19. McGee says: "This is the sin against the Holy Spirit: to resist the convicting work of the Holy Spirit in the heart and life."

### Mark 3:30

**Are saying** is present tense meaning these religious leaders are continuously affirming.

**Is having** is present tense meaning Jesus is continuously possessing a defiled spirit. To say that Jesus is a fraud, and his power and authority comes from Satan is slander that God will not remit. We have a merciful God, but God must protect his integrity.

### Mark 3:31

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning his family is continuously approaching.

**Were standing** is present tense participle translated with the use of time: "*while*." EMTV agrees with this use while most translations did not put an use to this participle except TWENTY, Tyndale and Williams who translated with the use of attendant circumstance: "They were standing outside and sent word." Our Lord's mother and brothers were continuously establishing themselves outside the crowd. They tried before to seize Jesus and cried out that our Lord is not right in his head.

**Sent** is past tense meaning the family passed word unto Jesus through the crowd.

**Calling** is present tense participle with the use of manner meaning his relatives were summoning Jesus to come home. This call was through others in the crowd. Matthew says that they only wanted to speak to him: “But while he was yet speaking to the crowds, behold, his mother and his brothers had stood without, seeking to speak to him,” Mt 12:46. Luke says that they wanted to see him: “And it was proclaimed to him, saying, thy mother and thy brethren have stood without, wishing to see thee,” Lu 8:20.

### **Mark 3:32**

**Was sitting** is the word of emphasis in this sentence. This verb is imperfect tense meaning the crowd was continuously being seated in Peter’s house and could be on the floor as many were in this house.

**Said** is past tense meaning many spoke to Jesus.

**Are seeking** is present tense meaning our Lord’s mother, brothers and sisters are continuously demanding to see and talk to Jesus. TR and MSS do not contain “sisters.” Notice this search is from the “outside” of the crowd.

### **Mark 3:33**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to this statement proposed. Many today will put Mary on a pedestal which is not intended by our Lord. Yes she is blessed among women, but spiritual kinship is far more important to Jesus than his fleshly relationships. Salvation is not by blood: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13.

### **Mark 3:34**

**Looked around on** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” EMTV and Garnier agree with this use while most translations do not put a use to this participle except AV, Murdoch, TWENTY and Tyndale who have the use of attendant circumstance: “And he looked round about on his disciples, which sat in compass about him, and said.” Jesus glanced around on all sides around him.

**Is saying** is present tense meaning Jesus is continuously affirming who were his spiritual relations. At that time, his half-brothers were hostile, and Mary was heartbroken seeing her child ridiculed at this time. Jesus is not dishonouring his mother, but the union with Christ in the spiritual sense is more important than his mother’s feelings.

### **Mark 3:35**

**Should do** is past tense subjunctive meaning the condition of producing the wishes of God is identifying as children of God. The desire of God is to accept that the teaching of Jesus is from God: “if anyone should be desiring to be doing his will, he will know concerning the teaching whether it is from God, or I myself am speaking from myself,” Joh 7:17. This refutes the teaching that Jesus is associating with the devil and that our Lord is a fraud. “And that world is passing away for itself, and the lust of it, but the one who is doing the will of God is abiding for ever,” 1Jo 2:17. And how to abide forever: “and I myself am giving to them eternal life; and they shall in no wise perish for ever, and anyone will not seize them out of



my hand,” Joh 10:28. “who are being guarded by the power of God through faith, unto salvation ready to be revealed in the last time,” 1Pe 1:5.

## Mark 4:1

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Now Jesus tells metaphors near the sea.

### IV. Illustration of the Servant 1:14-13:37

#### A. Teachings

##### 7. Parable of the sower 4:1-20

1 And He began again to be teaching (by) the sea; and a great crowd was gathered together (to) Him, so that *after* He entered (into) the boat He was sitting (in) the sea, and all the crowd was (close to) the sea (on) the land. 2 And He was teaching them (in) metaphors many things, and He was saying to them (in) His teaching, 3 keep hearing: behold, the one who was sowing went out to sow 4 and it came to pass (while) he was sowing, this thing indeed fell (by) the way, and the birds came and devoured it. 5 And **another** fell (upon) the rocky place, where it was not having much earth; and immediately it sprang up, (because) it was not having depth of earth; 6 and *after the* sun has arisen it was scorched, and (because) it was not having root it withered away. 7 And **another** fell (among) the thorns; and the thorns grew up, and choked it, and it yielded not fruit. 8 And **another** fell (into) the good ground; and was yielding fruit *which* is growing up and is increasing, and one was bearing thirty, and one sixty, and one a hundred. 9 And He was saying, let the one who is having ears to be hearing keep hearing. 10 And **when** He became alone, the ones who were (about) Him (with) the twelve asked Him as to the metaphor. 11 And He was saying to them, it has been given to you to know the hidden things of the kingdom of God: but to those the ones *who are* without, all things are being done (in) metaphors; 12 in order that seeing they might be seeing, and may not perceive; and hearing they might be hearing, and they might not be understanding; lest they should be converted, and their sins should be forgiven to them. 13 And He is saying to them, are ye not perceiving this metaphor? Yes! And how will ye know all the metaphors? 14 **The one** who is sowing is sowing the word. 15 And **these ones** are the ones (by) the way, where the word is being sown, and whenever they should hear, Satan is coming immediately and is taking away the word which has been sown (in) their hearts. 16 And **these ones** are in like manner the ones who are being sown (upon) rocky places, the ones, whenever they should hear the word, immediately they are receiving it (with) joy, 17 and they are not having root (in) themselves, but they are temporary; then *after* tribulation or persecution arose (on account of) the word, they are immediately being offended. 18 And **these ones** are the ones who are being sown (among) the thorns, the ones who are hearing the word, 19 and the cares of this life and the deceit of riches and the desires (of) other things which are entering in are

choking the word, and it is becoming unfruitful. 20 And **these ones** are the ones who have been sown (upon) the good ground. Such as are hearing the word and are receiving it, and are bringing forth fruit, one thirty, and one sixty, and one a hundred.

**Again** is the word of emphasis in this sentence. This adverb is modifying the verb “began” meaning Jesus started up anew instructing the people. Jesus was teaching before the religious leaders concerning the slander against the Holy Spirit.

**To be teaching** is present tense infinitive with the use of completing the verb “began.” Jesus was continuously holding discourses with the multitudes in order to instruct them in matter of righteousness. Matthew says that Jesus first sat by the beach: “And in that day after Jesus went forth from the house he was sitting down by the sea,” Mt 13:1.

**Was gathered together** is past tense in passive voice meaning the presence of Jesus assembled the large multitude to our Lord. Luke says: “And while a great crowd and the ones who were coming from each city to him, were assembling, he spoke by a metaphor,” Lu 8:4.

**Entered** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “entered into a boat, and sat.” Luke earlier says that Jesus did this before by teaching from Peter’s boat: “And he entered into one of the boats which was Simon’s, and asked him from the land to put off a little; and after he sat down he was teaching the crowds from the boat,” Lu 5:3.

**Was sitting** is present tense infinitive translated with the use of result because of the particle: “*hoste*: so that.” The personal pronoun “him” is used as accusative of general reference referring as subject of the infinitive verb. Jesus was continuously sitting in the boat while out in the sea. This distance was the result of the great crowd smothering our Lord so they can get close to him for healings.

**Was** is imperfect tense meaning all the multitude was near the waters which means the crowd was all on the beach. Matthew says: “And great crowds were gathered together to him, so that he has entered into the boat to be sitting down, and all the crowd had stood on the shore,” Mt 13:2.

#### **Mark 4:2**

**Was teaching** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously imparting many instructions in the manner of parables. These metaphors are given to know the hidden things of the kingdom of God: “And he was saying to them, it has been given to you to know the hidden things of the kingdom of God: but to those the ones who are without, all things are being done in metaphors,” Mr 4:11. Our Lord was using this method: “But he was not speaking without a metaphor to them; and he was explaining all things apart to his disciples,” Mr 4:34.

**Was saying** is imperfect tense meaning Jesus was continuously affirming to these multitudes in the manner of our Lord’s instruction: “And he spoke to them many things in metaphors,” Mt 13:3.

#### **Mark 4:3**

**Keep hearing** is present tense imperative meaning keep considering what is going to be said.

**Went out** is past tense meaning the sower departed.

**To sow** is past tense infinitive with the use of purpose meaning the reason this sower left his place of comfort was to scatter seeds. This one is extending his hand with seeds in it and dispersing these seeds.

#### Mark 4:4

**Came to pass** is past tense meaning this event happened.

**Was sowing** is present tense infinitive translated with the use of time because of the preposition and article: “*en tw*: while.” The sower is continuously scattering seed.

**Fell** is past tense meaning this thing plunged down by the wayside. This thing is referring to the handful of seeds the sower scattered.

**Came and devoured** both are past tenses meaning birds showed themselves and ate up this handful of seeds. TR adds: “of the heaven,” meaning flying birds.

#### Mark 4:5

**Another** is the word of emphasis in this sentence. This adjective modifies the missing article which is supposed from the previous verse. This means another handful of seeds.

**Fell** is past tense meaning another handful of seeds now plunged down upon the ground full of rocks.

**Sprang up** is past tense meaning the seed germinated forthwith. Again Mark’s favourite adverb: “straightway.”

**Is not having** is present tense with negation meaning this rocky place is not continuously possessing large amount of soil. The soil was very shallow.

#### Mark 4:6

**Has arisen** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “sun” is in the genitive case and is also translated with the use of genitive absolute with reference to being subject of the genitive participle.

**Was scorched** is past tense in passive voice meaning the sun burnt the small plant with intense heat.

**Was not having** is present tense infinitive with negation translated with the use of cause because of the preposition and article: “*dia to*: because.” This small plant was not possessing strong roots. All plants have roots, but the roots were not mature enough to withstand the dry heat.

**Withered away** is past tense in passive voice meaning the sun dried up the plant. These small plants wasted away to nothing.

#### Mark 4:7

**Another** is the word of emphasis in this sentence. This is the third handful of seeds that the sower plunged down to the ground.

**Fell** is past tense meaning the handful of seeds plunged down to the ground in the same manner as the other two instances. The first was scattered by the wayside, the second upon the rocky place, and now this third handful of seeds plunged down among the thorns.

**Grew up and choked** both are past tenses meaning the thorns thrived and strangled the germinated plant from the handful of seeds. This plant survived among the thorns as the bush provided shade from the sun.

**Yielded not** is past tense with negation meaning the plant supplied not any fruit because the thorns squeezed together their ability to thrive. This is why we must weed our garden so the weeds will not overtake our plants otherwise our crops will be barren.

#### **Mark 4:8**

**Another** is the word of emphasis in this sentence. The focus now is the fourth handful of seeds which plunged into the good ground. This good ground is plenteous of soil with plenty of nutrients and minerals to promote good growth. It must retain moisture but at the same time drain well.

**Was yielding** is imperfect tense meaning this plant was continuously supplying growth and ever-increasing fruit.

**Was bearing** is imperfect tense meaning one plant was continuously producing thirty fruits, another sixty, and another a hundred. Some plants were more fruitful and useful than others.

#### **Mark 4:9**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming. TR adds: “to them.”

**Let keep hearing** is present tense imperative meaning let the hearing person keep perceiving what was announced. Comprehension is the goal in understanding this metaphor.

#### **Mark 4:10**

**When** is the word of emphasis in this sentence. This adverb modifies the verb “became.”

**Became** is past tense meaning Jesus happened to be apart from the crowd.

**Asked** is past tense meaning the other disciples requested Jesus in reference to the parable. Matthew and Luke said it was the disciples, but Mark here refers to those who were not part of the twelve apostles. Even though they were not apostles, they were still followers of our Lord.

#### **Mark 4:11**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to his followers, not only the apostles.

**Has been given** is perfect tense in passive voice meaning God has supplied the understanding.

**To know** is past tense infinitive with the use of result meaning the followers of Christ know the mysteries of the kingdom of God. Even today, unbelievers are striving for salvation through their works, and understand little that the kingdom of God is a spiritual kingdom: “But apart from faith it is impossible to well please him; for it is necessary for the one who is approaching to God to believe, that he is, and he is becoming a Rewarder for the ones who are seeking him out,” Heb 11:6. Salvation is by grace through faith, nothing else: “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God,” Eph 2:8. We are justified by faith: “Therefore because we were justified by faith, we are having

peace toward God through our LORD Jesus Christ,” Ro 5:1. The moment we add anything to the finished work of Christ on the cross, it is another gospel: “I am wondering that thus quickly ye are being changed from the One who called you in grace of Christ, to a different glad tidings,” Ga 1:6. Condemnation rest on those who disbelieve: “The one who believed and was dipped will be saved; and the one who disbelieved will be condemned,” Mr 16:16. It sounds like water dipping is part of the essentials for salvation, but this dipping here is the immersion of the Holy Spirit: “He himself will dip you with the Holy Spirit,” Mt 3:11. Water dipping is for sanctification: “Which also dipping now is saving us as a figure, which is not putting away of the filth of the flesh, but the demand of a good conscience towards God, by the resurrection of Jesus Christ,” 1Pe 3:21. Salvation must be identical since the fall of man. In the Old Testament, man looked for the coming Messiah, now we look back at what Jesus fulfilled on the cross.

#### **Mark 4:12**

**Seeing and hearing** are present tense participles with the use of result meaning the unbelievers are seeing with their eyes and are hearing with their ears.

**May not perceive** is past tense subjunctive with negation meaning the purpose of continuously seeing and not discern. This discernment goes no further than intellectual knowledge, which is not the same as faith.

**Might not be understanding** is present tense subjunctive with negation meaning the purpose of continuously hearing, but not continuously comprehending by faith. Reading comprehension is the most important thing when it comes to the Word of God: “For the heart of this people was calloused, and they heard heavily with the ears, and they closed their eyes; lest they should see with the eyes, and should hear with ears, and should understand with the heart, and should turn and I should heal them,” Mt 13:15. Faith comes from hearing the Word of God, and only the Holy Spirit opens our eyes to its understanding: “And they themselves understood nothing of these things, and this saying was hid from them, and they were not knowing the things which were being said,” Lu 18:34; “Then He opened their understanding to be understanding the scriptures,” Lu 24:45. We pollute our minds with the teachings of men.

**Should be converted and should be forgiven** both are past tense subjunctives while the second is in the passive voice meaning the understanding one will turn from their sins and worship the true God. God will remember these sins no more: “God may give to them repentance to acknowledgment of the truth,” 2Ti 2:25. “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins,” Isa 43:25; “because I will be merciful to their unrighteousness, and I will in no wise remember anymore their sins and their lawlessness,” Heb 8:12; “and I will in no wise remember their sins and their lawlessness anymore,” Heb 10:17.

#### **Mark 4:13**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these followers.

**Are not perceiving** is present tense with negation meaning these followers are not continuously knowing this parable through the faith of the heart. The negation: “*ouk*: not” with a question is expected answer: Yes!

**Will know** is future tense meaning in what way will these followers know experientially all the parables. The basis of all other metaphors is founded upon this parable. The incapacity of comprehending this parable will hinder to learn all other parables.

#### **Mark 4:14**

**The one** is the word of emphasis in this sentence. This article is the subject of the verb “is sowing.”

**Is sowing** is present tense participle translated with the use of substantive modifying the article “the one.”

**Is sowing** is present tense meaning the thing in verse 4 is the Word of God. The handful of seeds is continuously being scattered. The Word of God is scattering continuously. The first key is to understand that the handful of seeds is the Word of God. The second key is to understand that the sower is the Son of man: “the Son of man is that One who is sowing the good seed,” Mt 13:37.

#### **Mark 4:15**

**These ones** is the word of emphasis in this sentence. This pronoun is subject of the verb “are.” These are the recipients by the wayside.

**Should hear** is past tense subjunctive meaning the time upon which they should hear with their ears the Word of God was right then upon them.

**Is coming and taking away** both are present tenses meaning Satan is continuously appearing and removing the Word of God. The third key here is that the birds are Satan himself. Notice again Mark’s favourite adverb “straightway.” Notice also the Word of God is not intellectual knowledge, but life-changing power. It is not retained in our minds, but affects our hearts. This is the fourth key which demonstrates the soils are different states of the human heart. By the way is soil not broken up meaning the heart is callous and hard to penetrate.

#### **Mark 4:16**

**These ones** is the word of emphasis in this sentence. This pronoun is referring to the recipients upon rocky places. These recipients are similar to the callous and hard hearted.

**Are being sown** is present tense in passive voice participle translated with the use of substantive modifying “these ones.” Jesus is scattering the Word of God upon rocky places. The rocky places are hearts who hear the Word of God and are continuously receiving forthwith this Word with joy. Notice Mark’s favourite adverb again: “straightway.” These hearts are ready receivers who accept this truth with joy like a little child. They are impulsive and shallow with whose enthusiasm is short-lived. A little child has short attention span, and their joy of receiving a new object can be temporary. We are like small children today with materialism. The worst folly of sin for a season is fornication. The desires of the flesh are not satisfying.

#### **Mark 4:17**

**Are not having** is present tense with negation meaning these recipients are not continuously possessing conversion in their hearts. This root is of grace and they only are possessing speculative notions and casual affections. Their real affections are found in the cares of the world: “because every thing which is in that world, the desire of the flesh, and the desire of the eyes, and the vaunting of life, is not out of the Father, but is out of that world,” 1Jo 2:16.

**Arose** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The nouns “tribulation” and “persecution” are in the genitive case and are translated with the use also of genitive absolute with reference to subject of the genitive participle. The storms of our faith will strengthen real faith, but will destroy the counterfeit: “Who will separate us from the love of Christ? Will tribulation, or strait, or persecution, or famine, or nakedness, or danger, or sword separate us?” Ro 8:35.

**Are being offended** is present tense in passive voice meaning the world is continuously scandalizing these fair weather so-called believers. Notice again Mark’s favourite adverb: “straightway.”

#### **Mark 4:18**

**These ones** is the word of emphasis in this sentence. This pronoun refers to the recipients among the thorns. The first recipients were by the wayside. The second recipients were upon rocky places. And now the third recipients were among the thorns. All three heard the Word of God. The first had a hard heart. The second had a shallow heart. And now the third has non-committal heart as one who sits on the fence. Because of lack of courage, these recipients permit others to dictate their faith for them.

#### **Mark 4:19**

**Are choking** is present tense meaning the anxiety of daily living and the love of money and the longing for earthly possessions are continuously suffocating the Word of God. Man cannot serve God and mammon: “Ye are being not able to be serving God and mammon,” Mt 6:24. “Thus is the one who is treasuring up for himself, and is not rich toward God,” Lu 12:21. Paul said: “For Demas, who loved the present age, forsook me,” 2Ti 4:10. “But the ones who are desiring to be being rich, are falling into temptation and a snare and many unwise and hurtful desires, which are sinking these men into destruction and perdition,” 1Ti 6:9.

**Is becoming** is present tense meaning these recipients are continuously coming to pass without any fruit. They are barren: “But already also the ax has been applied to the root of the trees: therefore every tree which is not producing good fruit is being cut down and is being thrown into the fire,” Mt 3:10.

#### **Mark 4:20**

**These ones** is the word of emphasis in this sentence. The focus now is on this fourth group of recipients.

**Are hearing and are receiving and are bringing forth fruit** all are present tense meaning these ones are continuously hearing with their ears, are continuously accepting, and are continuously bearing fruit of righteousness: “which were come to you, even as also in all the world, and are bringing forth fruit, even as also among you, from which day ye heard and knew the grace of God in truth,” Col 1:6. This is not outward works, but inward transformation: “For if these things are being and are abounding in you, they are making you to be neither idle nor unfruitful into the knowledge of our LORD Jesus Christ; for with whom these things are not being present, he is blind, short-sighted, because he has obtained forgetfulness of the purification of his old sins,” 2Pe 1:8-9. A backslidden true believer will not have outward signs of righteousness, but will be confused and forgetful in the riches of the glory found in our Lord Jesus Christ. Because of the possibility of wavering for the Lord, the degree of fruitfulness is displayed among true believers.

#### **Mark 4:21**

In his first task, Jesus selected his first four disciples. The second task is Jesus was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord next teaches his disciples about personal testimony.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 8. Light of the world 4:21-25

21 And He **was saying** to them, is the lamp coming in order that it may be put (under) the corn measure or (under) the couch? No! *Is it* not in order that it may be put (upon) the lampstand? Yes! 22 For anything is **not** hidden, unless it should be made manifest; nor a secret thing should become, but in order that it may come (to) light. 23 If **anyone** is having ears to be hearing, let him keep hearing. 24 And He **was saying** to them, keep seeing what ye are hearing. (In) what measure ye are measuring it will be measured to you, and it will be added to you who is hearing. 25 For **whoever** should be having, it will be given to him; and who is not having, even that which he is having will be taken (from) him.

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these followers. This is the second metaphor spoken to these followers concerning the kingdom of heaven.

**Is coming** is present tense meaning a lighted torch is continuously showing itself. The negation "*meti*: not" with this question has the expected answer: No!

**May be put** is past tense in passive voice subjunctive meaning we do not place a lighted torch under a bushel or small bed.

**May be put upon** is past tense in passive voice subjunctive meaning we do put a lighted torch upon the lampstand. This compound verb consists of: "*epi*: upon" and "*tithemi*: to put." The negation "*ouch*: not" with this question has the expected answer: Yes!

#### Mark 4:22

**Not** is the word of emphasis in this sentence. This negation shows temporary concealment until after the Ascension.

**Should be made manifest** is past tense in passive voice subjunctive meaning the condition of God will make known the concealed matter of the kingdom of heaven after the Ascension of Jesus. The spiritual kingdom which consist of the Church was prophesied by the Old Testament prophets, neither has the



catching up of this Church until it was revealed to Paul. The Old Testament prophets only saw the second Coming of the Messiah to establish his literal kingdom upon the earth. The Church Age is like a valley of two mountain tops which the Old Testament prophets saw the two mountain peaks of a suffering Messiah and a conquering King in one vision. They could not distinguish these two prophecies.

**May come** is past tense subjunctive meaning the purpose of the stored up secret to appear in history is that the secret will come before the public to become known. Since the Ascension, the light is shining and we are held responsible to what we do with this light: “What I am telling you in the darkness speak in the light; and what ye are hearing in the ear proclaim upon the housetops,” Mt 10:27.

#### **Mark 4:23**

**Anyone** is the word of emphasis in this sentence. This pronoun means a certain one.

**Let keep hearing** is present tense imperative meaning this certain one has the responsibility to keep perceiving the sense of what is said. Jesus also uses this saying when he tells John to write to the leaders of the seven assemblies in Re 2:7,11,17,29 3:6,13,22.

#### **Mark 4:24**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these followers.

**Keep seeing** is present tense imperative meaning keep discerning what we are continuously hearing. Luke has “how ye are hearing,” Lu 8:18. The content and method are both important as we need to dig into the Word of God.

**Are measuring** is present tense meaning God will give proportionally to what extent we are pursuing. Our saying today is that we will only get out anything what we put into it.

**Will be added** is future tense in passive voice meaning God will increase in knowledge to those who are attentive. Some today use this teaching concerning monetary growth, but our Lord is referring to knowledge in the doctrines of grace and mysteries of the Gospel. Paul told the Corinthians: “I gave to drink milk, and not meat; for ye were not being yet able, but neither yet now ye are being able,” 1Co 3:2. Peter says: “as newborn babes are long ye after the genuine mental milk, in order that ye may grow by it,” 1Pe 2:2. The writer of Hebrews says: “For everyone who is partaking of milk is unskilled in the word of righteousness; for he is an infant,” Heb 5:3. Now the writer of Hebrews went into the meat of the Word to explain the security of the believer: “Wherefore having left the discourse of the beginning of the Christ, let us keep going to the full growth; laying not again a foundation of repentance from dead works, and of faith in God... For it is impossible for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God and the works of power of the coming age, and fell away, to be renewing again to repentance, crucifying afresh for themselves the Son of God, and exposing him publicly,” Heb 6:1,4-6.

#### **Mark 4:25**

**Whoever** are the words of emphasis in this sentence. The pronoun “*hos*: who” and the conjunction “*ean*: if” make this word. This is subject of the verb “should be having.”

**Should be having** is present tense subjunctive meaning the condition of possessing God will grant to that one.

**Will be taken** is future tense in passive voice meaning God will remove from non-possessors even what they think that they are possessing: “Not everyone who is saying to me, LORD, LORD, will enter into the kingdom of the heavens; but the one who is doing the will of my Father who is in the heavens will enter,” Mt 7:21. Paul told Titus: “They are professing to know God, but are denying him in works, being abominable and disobedient, and found worthless as to every good work,” Tit 1:16.

## Mark 4:26

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Now Jesus teaches another metaphor of a growing seed.

### IV. Illustration of the Servant 1:14-13:37

#### A. Teachings

##### 9. Parable of the seed growing by itself 4:26-29

26 **And He is saying**, thus the kingdom of God is, whenever a man should throw the seed (upon) the earth, 27 and should be sleeping and should be rising night and day, and the seed should be sprouting and should be lengthening how he himself knows not; 28 for the earth itself is bringing forth fruit, first a blade, then an ear, then full corn (in) the ear. 29 And whenever the fruit **should offered itself**, he is sending immediately the sickle, for the harvest has come.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming.

**Should throw** is past tense subjunctive meaning the supposition of a person scattering the seed upon the arable land. The only other times the adverb and conjunction “*hos ean*: as if” are used together: “whenever I should be going to Spain,” Ro 15:24; “whenever I should come,” 1Co 12:2. Some commentators say that this scattering is a quite impossible supposition, but we would not say this about Paul’s travellings. This parable is only mentioned by Mark. Remember the keys of the sower to understand this parable. The man is not the Son of man but only referred to as sower. The man sowing seed is the teacher or preacher of truth.

## Mark 4:27

**Should be sleeping and should be rising and should be sprouting and should be lengthening** all are present tense subjunctives meaning the supposition of the man continuously dropping off to sleep and

others continuously awaking him night and day and the seed continuously putting forth new leaves and continuously being caused to grow. This indicates that there is no human effort in the growth of the seed.

**Knows not** is perfect tense with negation but is translated as present tense non-linear because of the verb “*oida*.” This verb means to know intellectually and indicates the ignorance of men in both physical and spiritual areas. This mystery of growth still puzzles farmers and scientists today. Just as in the spiritual realm: “The wind is blowing where it is willing, and thou art hearing its sound, but thou knowest not whence it is coming and where it is going thus is everyone who has been born out of the Spirit,” Joh 3:8.

#### **Mark 4:28**

**Is bringing forth fruit** is present tense meaning the arable land itself is continuously bearing fruit with its progression of a growing crop. Notice the growth is in the seed, not the soil. The soil promotes its growth, but the power of the seed develops into full growth: “For the word of God is living and efficient, and sharper than every two-edged sword, even penetrating to the division both of soul and spirit, both of joints and marrows, and is a discernor of the thoughts and intents of the heart,” Heb 4:12. Our traditions nullify the effects of the Word of God: “making void the word of God by your tradition which ye delivered; and ye are doing many such like things,” Mr 7:13. We can break away from our traditions, but the promises of the Word of God can never be broken: “the scripture is not being able to be broken,” Joh 10:35. This is why every culture has developed their customs to evolving needs, but our God changes not: “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed,” Mal 3:6. So even if we change our convictions on social issues, God is immutable because he is the Father of lights: “every good act of giving and every perfect gift from above is coming down from the Father of lights, with whom there is no variation, or shadow of turning,” Jas 1:17. We change our minds because of attaining new knowledge, but God is omniscience, so there is no need to change his mind.

#### **Mark 4:29**

**Should offered itself** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning it is the moment when the fruit presented itself because it is the time when its ripeness permits.

**Is sending** is present tense meaning God is sending forth his workers. Notice first the root of this verb is: “*apostello*: to send forth” where we get our noun “apostles.” Secondly, notice Mark’s favourite adverb again: “straightway.” Jesus said: “I myself sent you to be reaping which ye yourselves have not labored; others have labored, and ye yourselves have entered into their labor,” Joh 4:38. God needs labourers: “therefore supplicate the LORD of the harvest, so that he may send out workmen into his harvest,” Mt 9:38. The harvest is great: “Therefore he was saying to them, indeed the harvest is great, but the workmen are few. Therefore supplicate the LORD of the harvest, so that he might be sending out workmen into his harvest,” Lu 10:2. The Lord of the harvest is the Holy Spirit, so we need to pray to the Holy Spirit that God the Holy Spirit will send labourers. Many supplicate the Holy Spirit for speaking in tongues and miracles, but it is only here that Jesus the Son of God exhorts us to supplicate the Holy Spirit to send out labourers. Notice the harvest is great, meaning the Word of God was planted in the hearts of many, but these fruits are dying on the vine: “because ye have been born again, not out of corruptible seed, but incorruptible, by the living and abiding for ever word of God,” 1Pe 1:23. There are many secret followers of Christ, but they are babes in the Lord who were not disciples because of the lack of labourers. We do not need more evangelists, but pastors and teachers who will educate these babes by giving them the sincere milk of the Word so they can grow thereby: “proclaim the word, be urgent in season, out of season, convict, rebuke, encourage, with all patience and teaching,” 2Ti 4:2.

#### **Mark 4:30**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. After Jesus told another metaphor of a growing seed, he tells a parable of a grain of mustard.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 10. Parable of grain of mustard 4:30-34

30 And He is saying, to what shall we liken the kingdom of God? Or **(with) what metaphor** shall we compare it? 31 **As** grain of mustard, which, whenever it should be sown (upon) the earth, is less than all the seeds which *are* (upon) the earth; 32 and whenever it should be sown, it is growing up, and is becoming greater than all the herbs, and is producing great branches, so that the birds of the heaven are being able to be roosting (under) the shadow of it. 33 And with many such metaphors He was speaking to them the word, as they were being able to be hearing, 34 But He was not speaking without a metaphor to them; and He was explaining all things apart to His disciples.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming.

**Shall be liken** is past tense subjunctive meaning the possibility of kingdom of God shall be similar to what? Remember the kingdom of God and kingdom of heaven are synonymous: "He put before them another metaphor, saying the kingdom of the heavens is like to a grain of mustard, which a man took and sowed in his field," Mt 13:31.

**(With) what metaphor** are the words of emphasis in this sentence. The nature of this parable is the focus here.

**Shall compare** is past tense subjunctive meaning the possibility of the metaphor shall be placed side by side for the sake of comparison. These two questions are presented to draw attention to the hearers as the verbs are in the third person plural: "we."

#### Mark 4:31

**As** is the word of emphasis in this sentence. This adverb modifies the verb "*it is*," which is supplied in most translations. Grain is in the dative case in TR and MSS while here it is the accusative case which gives the use of manner. Grain of mustard is not food but a condiment meaning this seed is not the Word of God, but traditions of men. The mustard seeds are an important spice in many regional foods.

**Should be sown** is past tense in passive voice subjunctive meaning man's efforts may seem very small at the beginning, but the outward growth of their programs are all produced by human energy and not by the Holy Spirit.

#### **Mark 4:32**

**Is growing up and is becoming and is producing** all are present tenses meaning the mustard seed is continuously ascending and is continuously beginning to be larger than all the edible plants. The visible growth of this seed is of the most importance. Just as many local churches put emphasis on numbers. The plant is shooting forth great branches. This plant is not a strong tree with Christ as its Master. These are proud branches with full of arrogance like the religious rulers of Christ's time.

**Are being able** is present tense meaning the result of outward appearance is continuously allowing Satan to be continuously dwelling in protecting her place in the world. This is not "in the shadow" as Satan wants full credit for his deceitfulness. Remember "birds" explained earlier as "Satan": "and the birds came and devoured it... Satan is coming immediately and is taking away the word which has been sown in their hearts," Mr 4:4,15. Organised religion can grow enormously, but it does not mean it is of God.

#### **Mark 4:33**

**With many such metaphors** are the words of emphasis in this sentence. The focus here is that these select few parables are the only one recorded but Jesus gave many more. John only records a few miracles, but Jesus did many more that would fill libraries: "And there are also many other things whatsoever Jesus did, which if they should be written one by one, I am supposing that not even the world itself could receive the written books. Amen," Joh 21:25.

**Was speaking** is imperfect tense meaning Jesus was continuously affirming the account or reckoning of such heavenly truths found in earthly stories.

**Were being able** is present tense meaning the recipients of these parables were continuously being capable to be hearing. Jesus used similes and comparisons from the things his audience would know.

#### **Mark 4:34**

**Without** is the word of emphasis in this sentence. This adverb modifies the verb "was not speaking." Jesus did not leave any space in his discourses for common teaching.

**Was not speaking** is imperfect tense with negation meaning Jesus was continuously uttering a sound in the manner of heavenly truths with earthly stories.

**Was explaining** is imperfect tense meaning Jesus was continuously clarifying privately what is obscure and hard to understand to his disciples: "And that One said, it has been given to you to know the hidden things of the kingdom of God, but to the rest in metaphors, in order that seeing they might not be seeing, and hearing they might not be understanding," Lu 8:10.

#### **Mark 4:35**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impresses on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark goes back to our Lord's teachings while He visits all the

assemblies in Galilee. Mark again goes back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrates our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark records our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenges the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus tells metaphors near the sea. Our Lord teaches his disciples about personal testimony. Jesus tells another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus performs his seventh miracle.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 7. Jesus calms the wind and sea 4:35-41

35 **And He is saying** to them (on) that day, *after* evening has come, let us pass over (to) other side. 36 And *after* they **dismissed** the crowd, they are taking with Him as He was (in) the boat; but also other small boats were (with) Him. 37 And a violent storm of wind **is becoming**, and the waves were beating (into) the boat, so that it was already being filled. 38 And He Himself **was** (on) the stern sleeping (on) the cushion; and they are arising Him, and are saying to Him, Teacher, is it being no concern to Thee that we are perishing? Yes! 39 And *after* He **has been aroused** He rebuked the wind, and said to the sea, keep being silent, be quiet. And the wind fell, and there became a great calm. 40 And He **said** to them, why are ye fearful thus? How are ye **not** having faith? Yes! 41 And they **feared** *with* a great fear, and they were saying (to) one another, Who then is this, that even the wind and the sea are obeying Him?

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to his disciples.

**Has come** is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The noun "evening" is also translated with the use of genitive absolute with reference to subject of genitive participle.

**Let pass over** is past tense subjunctive meaning this hortatory is a strong encouragement to go abroad: "And it came to pass on one of the days also he himself entered into a boat, also his disciples, and he said to them, let us pass over to the other side of the lake; and they were launched out," Lu 8:22.

##### Mark 4:36

**Dismissed** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." AV, Garnier and NET agree with this use while HCSB, Murdoch, Tyndale and Williams have the use of attendant circumstance: "they left the crowd and took him." This verb means the disciples sent away the crowd which was on the beach.

**Are taking with** is present tense meaning the disciples are continuously joining to themselves our Lord. These disciples were on the shore with the crowd and they jumped into the boat where Jesus was. This verb also had a meaning that these disciples are continuously taking over Jesus as our Lord had the controls of the boat. This sudden exchange of controls was done without any preparation for the voyage.

The excitement of getting away from the crowd and launching off to deeper waters was done without any thought of providing any accommodations for the passage.

**Were** is imperfect tense meaning the contrast here of other small boats were continuously with our Lord. The picture given by Mark only, illustrates that the crowd was not only on the shore, but also other boats were out in the waters so they could get close to Jesus. As our Lord's sailed off, these other boats followed. This gives a greater witness to what will occur next.

#### **Mark 4:37**

**Is becoming** is the word of emphasis in this sentence. This verb is present tense meaning a great squall is continuously coming to pass. This tempestuous wind is happening all of sudden.

**Were beating** is imperfect tense meaning the waves were continuously rushing into the boat.

**Was being filled** is present tense in passive voice meaning the waters were now filling the boat.

#### **Mark 4:38**

**Was,** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus himself (emphatic) was continuously sleeping (periphrastic) on the pillow on the hinder part of the boat.

**Are arising and are saying** both are present tense meaning the disciples are continuously awakening and are continuously calling to our Lord. They called him Teacher as a picture of a rabbinic teacher. They did not look unto Jesus as Lord, but as a leader for guidance.

**Is being concern** is present tense meaning is Jesus continuously caring about their welfare. This is a rebuke that Jesus is sleeping through this storm. The particle "*ou*: not" with a question is expected answer: Yes! These disciples expected that Jesus would take care of them.

**We are perishing** is present tense in middle voice meaning these disciples are continuously coming for ourselves to ruin. Their reality of what is occurring and their expectations are coming into a conflict. This question is close to irreverence but most likely impatience on the part of these disciples. They were confused with babbling voices. Their panic displays what most Christians do in difficult situations.

#### **Mark 4:39**

**Has been aroused** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Most other translations have the use of attendant circumstance: "He arose and rebuked." Jesus aroused from sleep.

**Rebuked and said** both are past tense meaning Jesus charged sharply the wind and spoke to the sea. The wind stirs up the sea, so our Lord must first stop the source, and then command the waves.

**Keep being silent** is present tense imperative meaning stop making noise. Jesus charged the sea to keep being calm. Not for an instant, but with a continuance effect.

**Be quiet** is perfect tense in passive voice imperative meaning be kept in check like a muzzle. There was total silence.

**Fell** is the word of emphasis in this sentence. The focus is the stoppage of ragging winds. This verb is past tense meaning the wind ceased from raging.

**Became** is past tense meaning a great stillness of the sea happened.

#### **Mark 4:40**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples.

**Are**, is present tense meaning these disciples are continuously fearful. This is predicate adjective meaning these disciples are living out of dread.

**Not** is the word of emphasis in this sentence. This particle “*ouk*: not” with the question is expected answer: Yes!

**Are having** is present tense meaning these disciples are continuously possessing faith in a duress manner. They had little faith otherwise they would not have appealed to Jesus: “And he is saying to them, why are ye fearful, oh of little faith?” Mt 8:26.

#### **Mark 4:41**

**Feared** is the word of emphasis in this sentence. This verb is past tense meaning these disciples were struck with fear. Notice the cognate meaning the verb and the direct object are of the same root. This was a great fear. They were fearful, now they were scared silly!

**Were saying** is imperfect tense meaning these disciples were continuously affirming to each other. The anxiety brought a question of asking: who is this? They were with him and witnessed at least six previous miracles cited by Mark, but now this miracle blew their minds away of seeing the majesty of our Lord Jesus Christ. They witnessed the healing powers of our Lord over diseases, but this is the first time they acknowledged His power over the very forces of nature.

**Are obeying** is present tense meaning nature is continuously listening to Jesus. His lordship over the realm of nature displays the divinity of Christ: “The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea,” Ps 93:4.

#### **Mark 5:1**

#### **Mark 5:1**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with



the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea. Now our Lord performs his eighth miracle.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 8. Demoniac 5:1-20

1 And they **came** (to) the other side of the sea, (to) the country of the Gadarenes. 2 And after He **has gone forth** (out of) the boat, a **man** (with) an unclean spirit immediately met Him (out of) the tombs, 3 who was having *his* dwelling (in) the tombs; and not even anyone was being able to bind him with chains, 4 (because) he has been bound often with fetters and chains, and the chains have been torn asunder (by) him, and the fetters have been shattered, and no one was being able to subdue him; 5 and he was crying and cutting himself with stones (throughout) all *the* night and day (in) the mountains and (in) the tombs. 6 And after he **has seen** Jesus (from) afar, he ran and did homage to Him, 7 and he cried with a loud voice and said, what *is it* to me and to Thee, Jesus, Son of God the Most High? **I am adjuring** Thee by God, torment me not. 8 For He **was saying** to him, come forth, the unclean spirit, (out of) the man. 9 And He **was asking him**, what *is* thy name? And he **answered**, saying, my name *is* Legion, because we are many. 10 And he **was beseeching Him** much, in order that He may not send them out of the country. 11 Now there **was** there (just at) the mountains a great herd of swine *who* are feeding; 12 and all the demons besought Him, saying, send us (into) the swine, in order that we may enter (into) them. 13 And Jesus immediately **allowed them**. And the unclean spirits went out and entered (into) the swine; and the herd rushed (down) the steep (into) the sea; now they were about two thousand, and they were being choked (in) the sea. 14 And **the ones** who were feeding the swine fled, and announced it (to) the city and (to) the country. And they **went out** to see what it is which had been done; 15 and they are coming (to) Jesus, and are seeing the one who is being possessed by demons *who* is sitting and is being clothed and is being of sound mind, that one who has possessed the legions: and they were afraid. 16 But those ones who has seen *it* **related** to them, how it became to the one who was being possessed by demons, and (concerning) the swine. 17 And they **began** to be beseeching *that* He depart (from) their borders. 18 And after He **entered** (into) the boat, the one who was possessed by demons was beseeching Him in order that he might be (with) Him. 19 But Jesus **allowed him not**, but He is saying to him, keep going (into) thy house (to) thine own and announce to them how much the LORD has done for thee, and pitied thee. 20 And he **departed and began** to be proclaiming (in) Decapolis, how much Jesus did for him; and all were wondering.

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Jesus and his disciples arrived in the country of Gadarenes. This location is the region of the Gadarenes, not the town of Gadara as this town is 5.5 miles from the coast.



### Mark 5:2

**Has gone forth** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of dative absolute with reference to time: “*after*.” The personal pronoun “to him” also has the use of dative absolute with reference to being subject of the dative participle. This means that Jesus left the boat.

**Met** is past tense meaning a demoniac went out from among the tombs to meet Jesus: “And after he went forth upon the land a certain man met him out of the city, who was having demons for a long time, and was not wearing a garment, and was not abiding in a house, but in the tombs,” Lu 8:27.

### Mark 5:3

**Was being able** is imperfect tense meaning no one was continuously being capable to fasten this demoniac with chains: “For he was charging the unclean spirit to come out from the man. For it had seized him for many times; and he was being bound, being kept with chains and shackles of the feet, and while he was breaking the bonds he was being driven by the demon into the deserts,” Lu 8:29.

### Mark 5:4

**Has been found and has been torn asunder and has been shuttered** are all perfect tense in passive voice infinitive translated with the use of cause because of the preposition and article: “*dia to*: because.” The personal pronoun “him” is used as accusative of general reference and translated as subject of this infinitive verb. The chains have fastened the demoniac frequently and this demoniac has torn in pieces these chains and has crushed the shackles off his feet.

**Was being able** is imperfect tense meaning no one was continuously being capable to restrain this demoniac. Because no one was being capable to restrain this demoniac, no one was being able to fasten with chains as found in the previous verse.

### Mark 5:5

**Crying and cutting** both are present tense participle translated with the use of periphrastic modifying the verb “was.” This demoniac was continuously crying out loud and mangling himself which is only found here in the New Testament continuously. The preposition and adjective here “*dia pantos*: throughout all” is replaced by TR with the adverb “*diapantos*: continually.” We can see that joining these two Greek words does not change the meaning of this verse.

#### **Mark 5:6**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” The demoniac noticed Jesus from a distance.

**Ran and did homage** both are past tense meaning the demoniac ran in haste and worshipped Jesus to make a supplication.

#### **Mark 5:7**

**Cried** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “while bawling with a loud voice.” This should have been “after” instead of “while” because this verb is past tense. HCSB, Moffatt, NET, TWENTY and Williams have translated the verb “said” as quotation marks.

**Am adjuring** is the word of emphasis in this sentence. This verb is present tense meaning this demoniac is continuously solemnly imploring with an oath.

**Torment not** is past tense subjunctive with negation meaning the prohibitive of vexing not with grievous pains. This is strange because this demon is causing pain to this man. What right does this demon have to forbid our Lord to not torment him? This petition is based upon God’s prior promise that these demons would only be vanquished at the latter times: “Came thou here to torment us before the time?” Mt 8:29.

#### **Mark 5:8**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to this demon.

**Come forth** is past tense imperative meaning depart out of the man. Jesus addressed this demon as the unclean spirit meaning impure demon.

#### **Mark 5:9**

**Was asking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously enquiring for the name of this demon.

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning this demon gave an answer to our Lord’s question. Notice how this demon went from singular to plural because of his name: “And that one said, legion, because many demons entered into him,” Lu 8:30. Normally, a legion is a body of soldiers.

#### **Mark 5:10**

**Was beseeching** is the word of emphasis in this sentence. This verb is imperfect tense meaning the demon was continuously admonishing Jesus in a large way.

**May not send** is past tense subjunctive meaning the purpose of this exhortation is not dismissing the demon far away. This demon was familiar with this heathen district. Notice again the singular and plural used by Mark with these direct objects.

#### **Mark 5:11**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning a great feeding herd of swine was continuously at a place near the mountains.

#### **Mark 5:12**

**Besought** is past tense meaning all the demons admonished Jesus. Notice the change from the singular present tense in verse 10: “he was beseeching;” and now the plural in the past tense. This was a onetime call for compassion.

**Send** is past tense imperative meaning thrust these demons into the swine.

**May enter** is past tense meaning the purpose of sending these evil spirits into the swine is that they come out of the man and come into the swine.

#### **Mark 5:13**

**Allowed** is the word of emphasis in this sentence. This verb is past tense meaning Jesus permitted these demons to go into the pigs.

**Went out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV who translated with the use of time: “And when the unclean spirits came out, they entered into the pigs.”

**Rushed** is past tense meaning the 2,000 pigs ran violently down over a cliff into the sea.

**Were being choked** is present tense in passive voice meaning these pigs were being drowned by the sea.

#### **Mark 5:14**

**The ones** is the word of emphasis in this sentence. This article is subject of the verb “fled and announced.” These ones were the caretakers of these pigs.

**Fled and announced** both are past tenses meaning these caretakers fled away out of fear and reported what Jesus did to their herd to anyone who would listen: “But the ones who were feeding them fled, and after they have come into the city, they related everything, and the events concerning the ones who were being possessed by demons,” Mt 8:33.

**Went out** is the word of emphasis in this sentence. The recipients of this report came forth for the purpose to see for themselves.

#### **Mark 5:15**

**Are coming and are seeing** both are present tenses meaning those from the city are continuously approaching Jesus and are continuously beholding the healed demoniac.

**Is being possessed by demons, is sitting and is being clothed and is being of sound mind** all are present tense participle with the use of substantive modifying the article: "*ton*: the one." In the minds of these outsiders, this one is still a demoniac and at the same time is being very normal in his behaviour.

**That one** is the article of previous reference and appositional to "the one." This one had possessed the legions. This perfect tense participle is substantive meaning the past possession has abiding results on this man.

**Were afraid** is past tense meaning these witnesses were struck with amazement.

#### **Mark 5:16**

**Related** is the word of emphasis in this sentence. This verb is past tense meaning the witnesses of this miracle recounted to those from the city. This may not be the herdsmen or caretakers of the swine because they fled, but they could have returned with those from the city. These owners of the pigs may want to be reimbursed for their loss, but it was not mentioned here.

#### **Mark 5:17**

**Began** is the word of emphasis in this sentence. This verb is past tense meaning the owners of the pigs started to be continuously begging.

**Depart** is past tense infinitive translated with the use of indirect discourse with "*that*" added for fluent reading. The personal pronoun "him" is used as accusative of general reference being translated as subject of the infinitive verb. This request of driving out Jesus of their region is because they cared more for their loss of their property than the healing of this man. They maybe feared for further loss of property: "And all the multitude of the country around of the Gadarenes asked him to depart from them for they were being possessed with great fear," Lu 8:37.

#### **Mark 5:18**

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The personal pronoun "of him" is also with the use of genitive absolute and translated as subject of this genitive participle. Jesus stepped into the boat.

**Was beseeching** is imperfect tense meaning the healed demoniac was continuously begging Jesus.

**Might be** is present tense subjunctive meaning the purpose of this begging was that he might continuously be with our Lord. He wanted to follow Jesus.

#### **Mark 5:19**

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord.

**Allowed not** is past tense with negation meaning Jesus permitted not this request.

**Is saying** is present tense meaning Jesus is continuously affirming to this healed man.

**Keep going** is present tense imperative meaning keep departing to your own house.

**Announce** is past tense imperative meaning make known how great our Lord has done. This healing is perfect tense meaning Jesus did this in the past and has abiding results. TR has this verb in the past tense: "did." Normally Jesus wanted to keep his miracles as a secret because it was not his time.

**Pitied** is past tense meaning our Lord showed mercy on this man.

### Mark 5:20

**Departed** is the word of emphasis in this sentence. This verb is past tense meaning the healed demoniac went away to Decapolis which means ten cities. Jesus went to the borders of these cities later: "And he departed again from the borders of Tyre and Sidon, and came to the sea of Galilee, through the midst of the borders of Decapolis," Mr 7:31.

**Began** is past tense meaning this healed man started to be continuously proclaiming openly how Jesus healed him.

**Were wondering** is imperfect tense meaning those in these cities were continuously marvelling at his report.

### Mark 5:21

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Now Jesus now performs his ninth miracle.

## IV. Illustration of the Servant 1:14-13:37

### B. Miracles

#### 9. Jairus' daughter 5:21-24, 35-43

21 And after Jesus **has passed over** (in) the boat again (to) the other side, a great crowd was gathered (to) Him, and He was (by) the sea. 22 And behold, one of the rulers of the assembly is coming, by name Jairus, and after he saw Him, he is falling (at) His feet; 23 and he was beseeching Him much, saying, "my little daughter is having the last gasp; in order that she may be saved and she will live." 24 And He departed (with) him, and a great crowd is following Him, and was pressing on Him. 35 While He **yet** is speaking, they are coming (from) the ruler of the assembly, who are saying, "thy daughter died; why are thou still troubling the teacher?" 36 But after **Jesus** immediately heard the spoken word is saying to the

ruler of the assembly, stop fearing; only keep believing. 37 And He is **not** permitting anyone to accompany Him, except Peter and James and John the brother of James. 38 And He **is coming** (to) the house of the ruler of the assembly, and He is beholding a tumult, who are weeping and are wailing greatly. 39 And after He **entered** He is saying to them, why are ye being thrown into confusion and are weeping? 40 And they **were laughing at Him**. But **the One** who put all out, is taking with him the father of the child and the mother and the ones (with) Him, and is entering in where the child was lying. 41 And after He **took** the hand of the child, He is saying to her, Talitha koumi; which is being interpreted, Damsel, I am saying to thee, arise for thyself. 42 And **immediately** the damsel arose and was walking, for she was twelve years *old*. And they **were amazed** with great amazement. 43 And He **charged** them much in order that no one may know this; and He said give to her *food* to eat.

**Has passed over** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” Jesus is in the genitive case making it also used as genitive absolute with reference to subject of this genitive participle. Jesus crossed over to the other side of the sea of Tiberias in his boat again. Earlier they were at Capernaum and now they are returning to this city: “And he entered into the boat and passed over and came to his own city,” Mt 9:1.

**Was gathered** is past tense in passive voice meaning Jesus assembled a great following even as he drew near the shore.

### Mark 5:22

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take heed as Mark introduces a man named Jairus appearing out of the crowd.

**Is coming** is present tense meaning Jairus is continuously approaching Jesus. This man named Jairus was one of the chief rulers of the synagogue.

**Saw** is past tense participle translated with the use of time: “*after*.” Jairus discovered Jesus.

**Is falling** is present tense meaning Jairus is continuously descending to a prostrate position. It is like someone falling to their knees and continuously erecting from looking at our Lord to falling their face to the ground where our Lord's feet were.

### Mark 5:23

**Was beseeching** is imperfect tense meaning Jairus was continuously begging Jesus in a great way.

**Saying** is present tense participle with the use of manner. The conjunction: “*oti*: that” after the verb of speaking is translated as quotation marks.

**Is having** is present tense meaning Jairus' little daughter is continuously possessing her last breath. This adverb: “*eschatos*: the last gasp” means that she is at the point of death. According to Matthew, this young girl just died, Mt 9:18. Luke says that she was dying, Lu 8:41. The reason is that the dialogue between Jairus and Jesus evolved over a period of time, and Mark explains later while this was going on, news came to Jairus that his daughter died, verse 35.

**May be saved** is past tense in passive voice subjunctive meaning the purpose of admonishing Jesus to come is that Jesus may rescue her.

**Shall live** is future tense meaning the little girl will not die. According to Luke, this girl was about 12 years old.

#### Mark 5:24

**Departed** is the word of emphasis in this sentence. This verb is past tense meaning Jesus followed Jairus.

**Is following** is present tense meaning a great multitude of people are continuously accompanying Jesus. Notice the parade of Jairus leading the way, then Jesus, along with a great crowd in the rear.

**Was pressing on** is imperfect tense meaning this multitude was trying to pass Jesus to the point of surrounding him. They were continuously pressing from all sides. This crowd was turning in a mob. Luke says: "the crowds were suffocating him," Lu 8:42.

#### Mark 5:25

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performs his tenth miracle.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 10. Woman with a flux of blood 5:25-34

25 And a certain woman *who* was (with) a flux of blood twelve years, 26 and has suffered much (under) many physicians, and has spent all her means, and has benefited in no way, but rather has come (to) worse, 27 has heard (concerning) Jesus, has come behind (in) the crowd, touched His garment; 28 for she was saying, "but if I should touch for myself His garments, I will be cured." 29 And the fountain of her blood was dried up immediately, and she knew in *her* body that she has been healed (from) the scourge. 30 And immediately Jesus, *Who* knew (in) Himself the power *which* went forth (out of) Him, *after* He turned (in) the crowd, was saying, who touched My garments? 31 And His disciples were saying to Him, Thou art seeing the crowd which is pressing on Thee, and Thou art saying, who touched Me? 32 And He was looking around for Himself to see the one who did this. 33 But the woman who has been frightened and was trembling, knows what has happened (upon) her, came and fell down before Him, and said to Him all the truth. 34 And He said to her, Daughter, thy faith has cured thee; keep going (in) peace, and keep being sound (from) thy scourge.



**A certain woman** are the words of emphasis in this sentence. The focus has changed from the parade of people to this certain woman.

**Was** is present tense participle translated with the use of substantive modifying “woman,” meaning this woman is continuously existing with diarrhea with blood. This dysentery is a gastronomy intestine infection which has been going on for a period of twelve years.

#### **Mark 5:26**

**Has suffered and has spent and has benefited but has come** are all past tense participles translated with the use of substantive modifying again “woman.” This certain woman experienced much time by many physicians, and incurred an expense of all her belongings to these doctors, and these costly treatments assisted her not in any way, but rather she showed herself worse than before.

#### **Mark 5:27**

**Has heard, has come** both are past tense participles translated like the other participles of the previous verse as substantive modifying “woman.” This certain woman heard about our Lord, she came behind among the multitude.

**Touched** is past tense meaning she touched Jesus’ clothes.

#### **Mark 5:28**

**Was saying** is imperfect tense meaning this woman was continuously affirming. After this verb of speaking, the conjunction: “*oti*: that” is translated as quotation marks.

**Should touch for myself** is past tense in middle voice subjunctive meaning the condition of her cure is touching this man.

**Will be cured** is future tense in passive voice meaning God will restore her to health.

#### **Mark 5:29**

**Immediately** is the word of emphasis in this sentence. This adverb modifies the verb “was dried up.” This favourite adverb of Mark displays that this woman was healed at that moment.

**Was dried up** is past tense in passive voice meaning Jesus made dry this woman’s spring of flowing blood.

**Knew** is past tense meaning she knew by experience because she felt what was occurring in her body.

**Has been healed** is perfect tense in passive voice meaning Jesus not only made her whole at that moment, but the perfect tense shows that this plague will not reoccur.

#### **Mark 5:30**

**Immediately** is the word of emphasis again in this sentence. This adverb is modifying the verb “was saying.”

**Knew** is past tense participle translated with the use of substantive modifying “Jesus.” Jesus knew by experience that the power went away from him. This occurred before: “And all the crowd were seeking to be touching him; for power was going out from him and he was healing all,” Lu 6:19.

**Turned** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “He turned around in the crowd and said.”

**Was saying** is imperfect tense meaning Jesus was continuously affirming: “And Jesus said, someone touched me, for I myself knew power which has gone out from me,” Lu 8:46.

#### **Mark 5:31**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning our Lord’s disciples were continuously affirming to Jesus. This response was out of puzzlement because so many people were continuously pressing on all sides, verse 24, and reinstated here.

**Are seeing** is present tense meaning Jesus is continuously perceiving the mob.

**Are saying** is present tense meaning Jesus is continuously affirming on who touched me. These disciples are mocking our Lord with this statement. This was led by Peter: “And Jesus said, who is the one who touched me? And while all were denying, Peter and the ones with him said, Master, the crowds are suffocating thee and are pressing, and thou are saying, who is the one who touched me?” Lu 8:45.

#### **Mark 5:32**

**Was looking around for Himself** is the word of emphasis in this sentence. This verb is imperfect tense in middle voice meaning Jesus was continuously investigating for the purpose to find the person who touched him.

#### **Mark 5:33**

**The woman** is the word of emphasis in this sentence. The focus changed from this pursuit of our Lord to this woman.

**Has been frightened** is past tense in passive voice participle translated with the use of substantive modifying the noun “woman.” Jesus terrified this woman.

**Was trembling** is present tense participle translated also with the use of substantive modifying the noun “woman.” This woman was continuously agitating with fear. This was predominately physical. She was shaking like a leaf.

**Knows** is perfect tense participle translated also with the use of substantive modifying the noun “woman.” This verb “*oida* to know” is translated in the present tense without linear sense and means to know intellectually. This woman knows in her mind what has transpired in her.

**Came and fell down before and said** all are past tenses meaning this woman approached and fell at the feet of our Lord and spoke to Jesus all what she felt that was accomplished in her body. This is subjective truth because she is revealing to our Lord what occurred to her through her personal experience.

#### **Mark 5:34**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this woman. Jesus called her daughter meaning that this is a word of kindness to dissipate her fears.

**Has cured** is perfect tense meaning her conviction relating to Christ has restore her to health. This wellness is not only at that time, but has abiding results.

**Keep going** is present tense imperative meaning keep departing in health of body and soul as depicted by the Hebrew: “*shalom*.”

**Keep being** is present tense imperative meaning keep existing from her plague.

### **Mark 5:35**

**Yet** is the word of emphasis in this sentence. This adverb is modifying the verb “is speaking.”

**Is speaking** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute with reference to being subject of the genitive participle. At that moment Jesus is affirming these words to the healed woman.

**Are coming** is present tense meaning those from the synagogue are continuously approaching Jairus.

**Are saying** is present tense participle translated with the use of substantive modifying the plural verb: “*are coming*.” The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Died** is past tense meaning this 12 year old girl died from this illness.

**Are still troubling** is present tense with this adverb meaning Jairus is even yet annoying or vexing the teacher about the girl. They felt it was all over, and it was too late for a healer to concern over one who is dead.

### **Mark 5:36**

**Jesus** is the word of emphasis in this sentence. The focus now turns to our Lord.

**Heard** is past tense participle translated with the use of time: “*after*.” AV, EMTV, HCSB, Tyndale and WEB agree with this use but Moffatt and Murdoch have the use of attendant circumstance: “Jesus heard the word they spoke, and said.” Jesus overheard forthwith this report from the ruler of the assembly. Notice again Mark’s favourite adverb: “straightway.”

**Is saying** is present tense meaning Jesus is continuously affirming to the chief ruler of the synagogue. Notice Jesus did not address Jairus, but the one with the news.

**Stop fearing keep believing** both are present tense imperatives. This ruler received news that Jairus’ daughter was dead, so our Lord now exhorts this one to stop letting fear take over and keep trusting in God’s compassion alone. Jesus revived the ruler’s failing faith. Luke adds: “and she will be restored,” Lu 8:50.

### **Mark 5:37**

**Not** is the word of emphasis in this sentence. The focus on this negation shows how particular Jesus is in the witness of this miracle.

**Is permitting** is present tense meaning Jesus is continuously allowing Peter, James and John to follow with him.

**To accompany** is past tense infinitive meaning Jesus gave permission to these three men for the purpose to follow him to witness this miracle. Luke says: “to go in,” Lu 8:51.

### **Mark 5:38**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously coming to the house. As our Lord is approaching this house, he is continuously surveying uproar. This noisy crowd was continuously crying and lamenting greatly: “And after Jesus came into the house of the ruler, and saw the flute-players and the crowd who is making uproar,” Mt 9:23. At some funerals during this time, the family would hire professional mourners.

### **Mark 5:39**

**Entered** is the word of emphasis in this sentence. This verb is past tense translated with the use of time: “*after*.” AMP, ASV, AV, EMTV, Garnier, NET, RSV and WEB agree with this use except HCSB, Murdoch, Tyndale and Williams who translated with the use of attendant circumstance: “And he went into the house and said.” Jesus went into the house.

**Is saying** is present tense meaning Jesus is continuously affirming to these mourners.

**Are being thrown into confusion** is present tense in passive voice meaning these circumstances are continuously throwing these mourners into confusion.

**Are weeping** is present tense meaning these mourners are continuously lamenting.

### **Mark 5:40**

**Were laughing at** is the word of emphasis in this sentence. This verb is imperfect tense meaning these mourners were continuously deriding our Lord. How can this group be one minute weeping, then the next laughing? It is because they are professional mourners.

**The One** is the word of emphasis in this sentence. This focus is now on our Lord’s response.

**Put out** is past tense participle translated with the use of substantive modifying the article: “the one.” Jesus expelled all those in the house: “But he himself put out all,” Lu 8:54.

**Is taking with and is entering** in both are present tense meaning Jesus is continuously taking with him the parents of the child and the three disciples. Jesus goes into the room where the child was lying down: “But when the crowd was put forth, he entered and took hold of her hand,” Mt 9:25.

### **Mark 5:41**

**Took** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “he took the child’s hand and said.” Jesus took hold of the young girl’s hand.

**Is saying** is present tense meaning Jesus is continuously affirming to this girl.

**Arise for thyself** is past tense in middle voice imperative meaning Jesus exhorted that this girl rise herself from the bed. Luke says: “But he himself put out all, and took hold of her hand, and cried, saying, child, keep arising,” Lu 8:54. Even though this girl was announced dead, this is not a resurrection. Lazarus was dead for three days, but this was not a resurrection from the dead in the biblical sense. Jesus is the firstborn and first-fruit from among the dead; not only of his pre-eminence of position, but also that his body was with a heavenly body. The raising of this girl and Lazarus are returned to their natural bodies. They did not have heavenly bodies.

### **Mark 5:42**

**Immediately** is the word of emphasis in this sentence. This favourite adverb of Mark is the focus here.

**Arose** is past tense meaning this 12 year old maiden raised up from the dead. The age here is important to show that she was old enough to walk. The combined stories have been used as an example of intercalation, where one incident is inserted within another, linked in this case by the connection between the 12-year ailment and the 12-year-old girl.

**Was walking** is imperfect tense meaning this girl was continuously walking about. Not only did Jesus bring her back from the dead, she was totally healed from her illness. Her restoration was complete.

**Were amazed** is past tense meaning the parents and the three disciples were out of their minds with ecstasy.

### **Mark 5:43**

**Charged** is the word of emphasis in this sentence. This verb is past tense meaning Jesus greatly admonished all six: girl, parents and three disciples.

**May know** is past tense subjunctive meaning the purpose of this order is that others may not become acquainted with this miracle. Jesus did not want to make himself manifest because it was not his time.

**Give** is past tense infinitive translated with the use of imperatival. After restoration to health, a young teenager gets hungry.

### **Mark 6:1**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples

about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Now Jesus travels back to his home town and is teaching the kingdom of heaven to his kinfolk.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 11. Rejection in Nazareth 6:1-6

1 And He **went out** thence, and came (into) His *own* country; and His disciples are following Him. 2 And after Sabbath **has come** He began to be teaching (in) the assembly; and many were hearing *and* were being astonished, saying, whence to this one these things? And **what** *was* the wisdom which been given to Him, even such works of power (by) His hands are done? 3 Is this **not** the Carpenter, the Son of Mary, and Brother of James and Joses and Judas and Simon? Yes! And are **not** His sisters here (with) us? Yes! And they **were being offended** (in) Him. 4 But Jesus **was saying** to them, "a prophet is not without honor, except (in) his *own* house." 5 And He was **not** being able to do there not any work of power, except He laid *His* hands on a few infirm *and* He healed *them*. 6 And He **was wondering** (because of) their unbelief; and He was going about the villages in a circuit teaching.

**Went out** is the word of emphasis in this sentence. This verb is past tense meaning Jesus departed from Jairus' house.

**Came** is past tense meaning Jesus appeared into Nazareth. This is the second visit to his home town: "And all were bearing witness to him, and were wondering at the saying of grace which are proceeding out of his mouth; and they were saying, is this One not the son of Joseph? Yes!" Maybe because of baseball, our society today gives three chances to prove themselves: three strikes and you're out! Scripturally, there are only two opportunities of warning: "Keep rejecting a sectarian man after one and a second admonition," Tit 3:10.

**Are following** is present tense meaning his disciples are continuously accompanying Jesus. "And after he came into his country, he was teaching them in their assembly, so that they were being astonished and are saying, whence did this wisdom and the works of power come to this man?" Mt 13:54.

##### Mark 6:2

**Has come** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The noun "Sabbath" is also with the use of genitive absolute translated as subject of the genitive participle. It was normal to enter into the synagogue on the Sabbath: "and they are going into Capernaum; and immediately on the Sabbaths after he entered into the assembly he was teaching," Mr 1:21.

**Began** is past tense meaning Jesus started teaching in the synagogue. "And he went down to Capernaum a city of Galilee, and he was teaching them on the Sabbaths," Lu 4:31.

**Were hearing** is present tense participle translated with the use of attendant circumstance. EMTV, TWENTY and Williams translated with the use of time: "And the people were dumfounded when they heard." AMP, ASV, AV, Garnier, HCSB, Murdoch, NET, RSV, Tyndale and WEB translated with the

use of substantive: “many that heard him were astonished.” Those who attended this synagogue in Nazareth that day were continuously considering what Jesus was teaching.

**Were being astonished** is imperfect tense in passive voice meaning our Lord’s message was continuously blowing their minds of those gathered in this synagogue: “And they were being astonished at his teaching: for he was teaching them as having authority, and not as the scribes are,” Mr 1:22.

**Been given** is past tense in passive voice participle translated with the use of substantive modifying “wisdom.” This verb means who gave the wisdom to Jesus. The question is based on how Jesus received such instruction. What schooling did Jesus receive to speak such astute teaching? “And they were being astonished at his teaching, for his word was with authority,” Lu 4:32. “And the Jews were wondering saying, how knows this One letters, if he has not learned?” Joh 7:15.

**Are done** is present tense meaning the ability for performing such miracles that are continuously occurring is the question of who is giving this power: “And he was preaching in their assembly in all Galilee, and throwing out the demons,” Mr 1:39.

### Mark 6:3

**Not** is the word of emphasis in this sentence. This negation with the question shows the expected answer: Yes! “And they are saying, is not this Jesus the Son of Joseph, of whom we ourselves know the father and the mother? Yes! Therefore how this One is saying, I have come down out of the heaven?” Joh 6:42.

Mark mentions the trade that Jesus was working in before he started his mission. Matthew says that his father’s trade was carpentry: “Is this not the son of the carpenter? Yes!” Mt 13:55. Mark also mentions his brothers and sisters and again with expected answer: Yes!

**Were being offended** is the word of emphasis in this sentence. This verb is imperfect tense in passive voice meaning Jesus was continuously putting a stumbling block in their way. This word “*skandalizo*: to offend” is where we get our English word “to scandalize.” Jesus was preaching life through faith, but the Jewish leaders held to their traditions: “Why? Because it was not by faith, but as of a law by works; for they stumbled at the stone of stumbling,” Ro 9:32. “But we ourselves are proclaiming Christ who has been crucified, to the Jews indeed a cause of offence, and to Greeks foolishness,” 1Co 1:23.

### Mark 6:4

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to those citizens of Nazareth. Jesus said the same in his first visit to his home town: “And he said, verily I am saying to you, no prophet is acceptable in his own country,” Lu 4:24. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

### Mark 6:5

**Not** is the word of emphasis in this sentence. The negation puts focus on our Lord not performing any more miracles in this town.

**Laid** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “he healed a few sallow people after setting the hands.” The only exception of not performing miracles was the healing of a few sick folk.

### Mark 6:6

**Was wondering** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously marvelling on account of their distrust.

**Was going about** is imperfect tense meaning Jesus was continuously walking about in a circle the towns for the purpose of continuously instructing them.

### Mark 6:7

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry.

### IV. Illustration of the Servant 1:14-13:37

#### A. Teachings

#### 12. Sending out the twelve 6:7-13

7 And He is calling to Himself the twelve, and began to be sending them forth two and two, and was giving to them authority over the unclean spirits; 8 and He charged them in order that they might be taking nothing (for) *the* way, except a staff only; no provision bag, nor bread, nor money (in) the belt; 9 but bind under with sandals; and put not on two tunics. 10 And He was saying to them, wherever ye should enter (into) a house, keep remaining there until ye should go out thence. 11 And **as many as** should not receive you, nor should hear you, *while* ye were departing thence, shake off the dust which *is* under your feet, (for) a testimony to them. **Verily** I am saying to you, it will be more tolerable for Sodom or Gomorrah (in) day of judgment, than for that city. 12 And after they went out they were proclaiming in order that they may repent. 13 And they were driving out many demons, and were anointing many with oil and were healing them.

**Is calling to Himself** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously bidding his twelve apostles to come to himself: "After he has called to his twelve disciples," Mt 10:1. "And he called together his twelve," Lu 9:1.

**Began** is past tense meaning Jesus started to keep sending them forth in the manner of groupings of two. Our Lord will not send a worker out alone to battle in the spiritual world. Even though God is always with



them, two or three witnesses will establish every word: “Every matter will be established in the mouth of two or three witnesses,” 2Co 13:1. This will bring encouragement and support in their battles. Their mission was to preach the coming of the kingdom of heaven and to heal the sick: “and he sent them to be proclaiming the kingdom of God, and to be healing the ones who are being sick,” Lu 9:2. The groupings are: Peter and Andrew; James and John; Philip and Bartholomew; Thomas and Matthew; James and Thaddaeus; Simon and Judas, Mt 10:2-4. These sent out ones were named apostles: “whom also he named messengers,” Lu 6:13. He told the seventy: “Behold keep going, I myself am sending forth you as lambs in the middle of wolves,” Lu 10:3.

**Was giving** is imperfect tense meaning Jesus was continuously supplying to these twelve apostles the privilege and influence over the demons: “He gave authority to them over unclean spirits, so as to be throwing them out and to be healing every disease and every bodily weakness,” Mt 10:1; “gave to them power and authority over all the demons, and to be healing diseases,” Lu 9:1. This continuous power was for the purpose to heal the sick. Mark does not mention preaching but Mark mentions later that they did proclaim: “And after they have gone out they proclaimed in order that they may repent,” Mr 6:12.

### **Mark 6:8**

**Charged** is past tense meaning Jesus ordered these twelve apostles. This declaration was to teach them to trust in God.

**Might be taking** is present tense subjunctive meaning the purpose of this announcement was to not be bearing a wallet, food, or money. Jesus is teaching the disciples to rely wholly on God’s provision. Luke adds: “And he said to them, stop taking anything for the way: neither staves, nor provision bag, nor bread, nor money, nor to be having two tunics among each,” Lu 9:3. Matthew says: “nor provision-bag for the way, nor two tunics, nor sandals, nor staff: for the workman is worthy of his food,” Mt 10:10. The only object that these apostles could bring was a walking stick. Matthew and Luke mention not to bring a second staff, like not a second pair of sandals. “And he said to them, when I sent you without purse and provision bag and sandals, lack ye anything? No! And these ones said, nothing,” Lu 22:35. This again is referring to a second pair of sandals. They did not walk around with bare feet!

### **Mark 6:9**

**Bind under** is perfect tense in passive voice participle translated with the use of imperative. They are exhorted to wear sandals.

**Put not on** is past tense subjunctive with negation meaning this hortatory is a strong suggestion not to wear two shirts. This really means to travel light.

### **Mark 6:10**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these twelve apostles.

**Should enter** is past tense subjunctive meaning the condition of visiting a home is based upon the reception they receive.

**Keep remaining** is present tense imperative meaning keep abiding at a well-received home as your base until the condition changes to go out to another region. Hospitality is important, but they cannot overstay their welcome!

### Mark 6:11

**As many** as is the word of emphasis in this sentence. This pronoun means how many and whoever.

**Should not receive nor should hear** both are past tense subjunctives meaning the condition of entering into their homes is based upon on how many should not give them hospitality nor consider what has been said.

**Were departing** is present tense participle translated with the use of time: “*while*.” All translations agree with this use.

**Shake off** is past tense imperative meaning this person performs a symbolic act to express extreme contempt for another and refuses to have any further dealings with that one.

**Verily** is the word of emphasis in this sentence. This oath assures to stress the truth and validity of this previous teaching. This clause is not found in MSS but is found in Matthew: “Verily I am saying to you, it will be more tolerable for the land of Sodom and of Gomorrah in the day of judgment, than for that city,” Mt 10:15.

**Am saying** is present tense meaning Jesus is continuously affirming to these twelve apostles.

Will be is future tense meaning at the judgment day, it will be more bearable for these people of Sodom and Gomorrah who were not sinful because of inhospitality, but because of their tolerance of homosexuality. Saying that, it is not inhospitality here either. It is refusing the glad tidings as they refuse to hear them. The unfriendliness comes from their love for darkness, Joh 3:19. Remember those who would rather have their pigs instead of the Lord of glory, Mt 8:34.

### Mark 6:12

**Went out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” EMTV and Garnier agree with this use, while all other translations have the use of attendant circumstance: “So they went out and preached.”

**Were proclaiming** is imperfect tense meaning these twelve apostles were continuously publishing openly the kingdom of heaven.

**May repent** is past tense subjunctive meaning the purpose of this preaching is that the recipients may change their mind regarding their sin condition. Notice this is not present tense meaning this is a one-time decision to accept this truth or reject it. Religion is present tense as man is continuously trying to appease God through works.

### Mark 6:13

**Demons**, is the word of emphasis in this sentence. These evil spirits are ministers of the devil which are opposite of these apostles. There are a large number of these evil spirits.

**Were driving out and were anointing and were healing** are all imperfect tenses meaning these twelve apostles were continuously expelling many evil spirits and were continuously pouring oil and wine upon their wounds and were continuously restoring them to health: “and he approached and bound up his wounds, pouring on oil and wine; and he put him on his own beast and brought him to an inn, and took

care of him," Lu 10:34. These twelve apostles were conducting first aid and God healed them. Jesus gave them authority over these evil spirits.

## Mark 6:14

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave.

### IV. Illustration of the Servant 1:14-13:37

#### A. Teachings

##### 13. Herod and John the Dipper 6:14-29

14 And Herod the King **heard** of Him, for His name became public, and was saying, "John the Dipper was arisen (from among) *the* dead, and (because of) this the works of power are operating (in) Him." 15 **Others** were saying, "it is Elias;" and others were saying, "it is a prophet, or as one of the prophets." 16 But after Herod has heard he said, "John whom I myself beheaded, it is this one; he himself was arisen (from among) *the* dead." 17 For Herod **himself** sent *and* seized John, and bound him (in) *the* prison, (account of) Herodias the wife of Philip his brother, because he married her. 18 For John **was saying** to Herod, "it is not lawful for thee to be having the wife of thy brother." 19 But **Herodias** was holding *it* against him, and was wishing to kill him; and was not being able. 20 For **Herod** was fearing John, *because* he knows that he *is* a just and holy man, and he was keeping him safe; and *after* he heard him, he was doing many things *for him*, and was hearing him gladly. 21 And *after* an opportune day **has become**, when Herod was making a supper on his birthday to his great men and to the chief captains and to the first *men* of Galilee, 22 and *after* the daughter herself of Herodias has come in, and has danced, and has pleased Herod and the ones who were reclining *at table* with *him*, the King said to the damsel, ask me whatever thou should be wishing, and I will give to thee; 23 and he swore to her, "whatever thou should ask me, I will give to thee, half of my kingdom." 24 And that one who has gone out said to her mother, what will I ask for myself? And that one said, the head of John the Dipper. 25 And she entered immediately (with) haste (to) the king, and asked for herself, saying, I am desiring in order that thou may give to me at once the head of John the Dipper (upon) a dish. 26 And although the King has become **very**

**sorrowful**, (on account of) the oaths and the ones who were reclining *at table* with *him* wished not to reject her. 27 And the King sent **immediately** a guardsman *and* ordered that his head be brought. 28 And that one who has gone beheaded him (in) the prison, and brought his head (upon) a dish, and gave it to the damsel; and the damsel gave it to her mother. 29 And after his disciples **have heard** *it* they came, and took up his corpse, and laid it (in) *the* tomb.

**Heard** is the word of emphasis in this sentence. This verb is past tense means Herod listened to the fame of Jesus through his miracles and those of his disciples whom Jesus just sent out. His servants brought this news unto the King: “and he said to his boys, this is John the Dipper: he himself was risen from the dead, and on account of this the works of power is operating in him,” Mt 14:2.

**Was saying** is imperfect tense meaning Herod was continuously affirming or babbling. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Was arisen** is past tense in passive voice meaning God rose John the Dipper out of the grave. Herod is very superstitious and the execution of John is still on his conscience. Herod feared John and knew that he was a just and holy man. This King observed and heard John gladly. But John spoke out against Herod’s sin: “Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way,” Ps 119:128. This is why Herod respected John: “He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue,” Pr 28:23. But Herodias did not feel this way.

**Are operating** is present tense meaning the dynamite display is continuously working in John.

## Mark 6:15

**Others**, is the word of emphasis in this sentence. The focus now changes from Herod’s supposition to what others are thinking.

**Were saying** is imperfect tense meaning others were continuously affirming. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks. The first group is continuously concluding that Jesus is Elijah. These suppositions are retold by our Lord’s disciples: “And these ones answered, John the Dipper; and others, Elias; but others one of the prophets,” Mr 8:28. The second group is continuously concluding that Jesus is a prophet. This prophet according to Matthew is Jeremiah: “And these ones said, some are saying that thou art John the Dipper; others Elias and others Jeremias, or one of the prophets,” Mt 16:14. Luke says some ancient prophet: “And these ones who have answered said, John the Dipper; and others, Elijah; and others, some prophet of the ancients has arisen,” Lu 9:19. John the Dipper was asked the same: “And they asked him, therefore what? Art thou thyself Elijah? And he is saying, I am not. Art thou thyself the prophet? And he answered, No,” Joh 1:21. “And they asked him and said to him, therefore why art thou dipping, if thou thyself art not the Christ, nor Elijah nor the prophet?” Joh 1:25. Jesus is a prophet: “For Moses indeed said to the fathers, the LORD your God will raise up a prophet to you from among your brethren, like me: ye will hear him in all things whatsoever he should say to you,” Ac 3:22. But Jesus was more as Peter stated: “And Simon Peter answered and said, thou thyself art the Christ, the Son of the Living God,” Mt 16:16.

## Mark 6:16

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use. Herod contemplated all other suppositions, but still held on to his own theory.

**Said** is past tense meaning Herod spoke, and his word is final! The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Beheaded** is past tense meaning Herod (emphatically taking blame) decapitated John the Dipper: “And Herod said, I myself beheaded John, but who is this One concerning whom I myself am hearing such things? And he was seeking to see him,” Lu 9:9.

**Was arisen** is past tense in passive voice meaning God rose John (emphatically him) out of the grave.

#### **Mark 6:17**

**Himself** is the word of emphasis in this sentence. This apposition to Herod is recorded by Mark to show that it was Herod’s own doing for the fate of John.

**Sent** is past tense participle translated with the use of attendant circumstance. All translations agree with this use. Herod gave the orders here.

**Seized and bound** both are past tenses meaning Herod emphatically took John by force and fastened him with chains in prison.

**Married** is past tense meaning the reason for this arrest and imprisonment is because of his preaching against adultery.

#### **Mark 6:18**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning John was continuously affirming to Herod. The conjunction after the verb of speaking is translated as quotation marks.

**Is not lawful** is present tense meaning the law is against this relationship. Herod was continuously possessing the wife of his brother. This is adultery: “and whoever should marry her who has been put away is committing adultery,” Mt 5:32. The husband of Herodias is still living.

#### **Mark 6:19**

**Herodias** is the word of emphasis in this sentence. This woman did not like the preaching of John which was against the marital arrangement. John preached against this incest because Herod married his niece and sister-in-law. Herodias was a ruthless woman and had an implacable hatred of anyone who dared to question her conduct.

**Was holding and was wishing** are imperfect tenses meaning Herodias was continuously holding a grudge against John the Dipper and was continuously desiring to inflict mortal death upon him and she was not being capable because Herod feared John and the multitude: “And while he was wishing to kill him, he feared the multitude, because they were holding him as a prophet,” Mt 14:5.

#### **Mark 6:20**

**Herod** is the word of emphasis in this sentence. The focus returns to Herod after seeing Herodias feelings concerning John.

**Was fearing** is imperfect tense meaning Herod was continuously being struck with amazement with John. His reverence for John was very personal.

**Knows** is perfect tense participle translated with the use of cause: “*because*.” Murdoch and Williams agree with this use. NET translated with the use of concession: “since he knew.” Most other translations did not put a use to this participle. This verb “*oida*: to know” translates as present tense non linear. Herod discerned John the Dipper intellectually as a man who observed God’s laws and kept himself pure.

**Was keeping safe** is imperfect tense meaning Herod was continuously preserving John from the wrath of his wife Herodias.

**Heard** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “and gave ear to him in many things and did the things, and he heard him with satisfaction.”

**Was doing and was hearing** both are imperfect tense meaning Herod was continuously doing many things for John and was continuously listening willingly to John’s preaching. MSS has that Herod was being perplexed over many things and was hearing gladly. Herod was doing many things to protect John from his wife but did not break off from his sins. Herod was perplexed from the possibility of John being raised from among the dead, not John’s words: “And Herod the tetrarch heard of all the things which were being done by him, and he was being perplexed, because it was said by some, John has been raised from among the dead,” Lu 9:7.

#### **Mark 6:21**

**Has become** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “day” is also translated with the use of genitive absolute with reference to being subject of the genitive participle. This was Herod’s birthday. This is also the day for which Herodias had been waiting for a long time, see verse 19.

**Was making** is imperfect tense meaning Herod was continuously celebrating a feast on his birthday along with his great associates and the military commanders and influential people of Galilee.

#### **Mark 6:22**

**Has come in and has danced and has pleased** are all past tense participles translated with the use of genitive absolute with reference to time: “*after*.” The noun “daughter” is also translated with the use of genitive absolute with reference to being subject of these genitive participles. Notice the emphasis on this princess “herself.” MSS strangely has “*autou*: of him” which would refer to Herod. This royal princess Salome danced solo which are in their society disgusting and licentious pantomimes as this was conceived to be the art of professional prostitutes. This woman was daughter of Philip and niece to Herod. Her mother Herodias encouraged Salome to perform this licentious and immoral dance. Herodias stooped low to degrade her own daughter in order that she may kill John. The drunkenness of Herod was with his companions of the satisfaction of this licentious dance of the half-naked princess.

**Said** is past tense meaning Herod spoke this decree.

**Ask** is past tense imperative meaning Herod granted Salome the desires of her heart. This was a public promise.

#### **Mark 6:23**

**Swore** is past tense meaning Herod promised Salome with an oath. The conjunction “*oti*: that” after this swearing is translated as quotation marks.

**Will give** is future tense meaning the condition of such granting is based upon Salome asking up half of his kingdom. This extravagant oath are characteristics of tyrants and despots to display their power. Such a large gift was also offered to Esther: “Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom,” Es 5:3.

#### **Mark 6:24**

**That one** is the word of emphasis in this sentence. This article is previous reference to “daughter” in verse 22.

**Has gone out** is past tense participle translated with the use of substantive modifying the feminine article “*hay*: that one.” The princess departed from the feasts and went to her mother.

**Said** is past tense meaning Salome spoke to Herodias.

**Will ask for myself** is future tense in middle voice meaning what will I crave for myself.

**That one** is the word of emphasis in this sentence. This article is previous reference to “mother.”

**Said** is past tense meaning Herodias spoke to Salome. Herodias was prepared for this. This displays the brutality of this woman. Salome gave up the opportunity to gain anything for herself. She cared more for her mother’s wishes than herself. She was urged on by her mother: “But that one who was urged on by her mother, is saying, give to me! here the head of John the Dipper upon a dish,” Mt 14:8. Salome was not told beforehand what to ask; otherwise she would not have asked her mother. This is why this princess thought that this would be a request for herself.

#### **Mark 6:25**

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Salome went into forthwith with earnestness to her step-father. Notice Mark’s favourite adverb “straightway.”

**Asked for herself** is past tense in middle voice meaning Salome begged for herself.

**Am desiring** is present tense meaning Salome is continuously wishing for the head of John the Dipper.

**May give** is past tense subjunctive meaning the purpose of granting her wish is that the king may grant his oath. TR has the preposition and pronoun “*ex autes*: out of itself” which AV and others have translated “by and by,” but should be the adverb “*exautes*: at once.”

#### **Mark 6:26**

**Very sorrowful** is the word of emphasis in this sentence. This adjective is used as predicate adjective modifying the verb “has become.”

**Has become** is past tense participle translated with the use of concession: “*although*.” HCSB, NET and Williams agree with this use. Most other translations have the use of attendant circumstance: “was exceeding sorry; but because of his oaths and his guests, he would not reject her.”

**To reject** is past tense infinitive with the use of completing the verb “wished not.” The king granted her wish.

#### **Mark 6:27**

**Immediately** is the word of emphasis in this sentence. Mark’s favourite adverb displayed again here.

**Sent** is past tense participle translated with the use of attendant circumstance. The king sent forth an executioner. This verb is where we get the English noun “apostle.” The noun “guardsman” in Latin is “speculator” where in English today we use it in the financial district. But in the days of Herod, it was the bodyguard of the king who would be a spy for the King and also had a gruesome job to carry out execution orders for the King.

**Ordered** is past tense meaning Herod commanded.

**Be brought** is past tense in passive voice infinitive translated with the use of indirect discourse and accusative noun “head” is subject of this infinitive used as accusative of general reference and the conjunction “*that*” is added for better reading.

#### **Mark 6:28**

**That one** is the word of emphasis in this sentence. This pronoun is previous reference to the “guardsman” in the previous verse.

**Has gone** is past tense participle translated with the use of substantive modifying “that one.”

**Beheaded and brought and gave** are all past tenses meaning the executioner cut off the head of John the Dipper in the prison cell and carried the head upon a platter and delivered it to the princess.

**Gave** is past tense meaning the girl delivered the head to her mother Herodias.

#### **Mark 6:29**

**Have heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “And his disciples heard of it; and they came and took up the corpse.”

**Came and took up and laid** are all past tenses meaning the disciples of John the Dipper came and carried off John’s corpse and placed it in a sepulchre.

#### **Mark 6:30**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and



miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performs his eleventh miracle.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 11. Feeding of 5,000 6:30-44

30 And the messengers **are being gathered together** (to) Jesus, and they related all things to Him, and what they did and what they taught. 31 And He **said** to them, come ye yourselves apart (into) a desert place, and keep resting for yourselves a little. For the ones who are coming and the ones are going **were** many, and they were not even having opportunity to eat. 32 And they **went away** (into) a desert place apart by the boat. 33 And they **saw them** who were going, and many recognized Him, and they ran together there on foot (from) all the cities, and they went before them, and they came together (to) Him. 34 And after Jesus **has gone out** He saw a great crowd, and He was moved with compassion (towards) them, because they were as sheep who are not having a shepherd *is*. And He **began** to be teaching them many things. 35 And after a late hour happened **already**, His disciples are coming to Him and are saying, "the place is desert, and *it is* already a late hour; 36 dismiss them, in order that they may go in a circuit (into) the county and villages, and may buy bread for themselves; for they are not having what they should eat." 37 But **that One** who has answered said to them, give yourselves to them to eat. **And they** are saying to Him, should we go *and* buy two hundred bread for a denarii, and give to them to eat? 38 And **that One** is saying to them, how many loaves are ye having? **Keep going** and see. And because they **knew they are saying**, we are having five loaves, and two fishes. 39 And He **ordered them** that all recline by companies (on) the green grass. 40 And they **sat down** in ranks, (by) hundreds and (by) fifties. 41 And after He **has taken** the five loaves and the two fishes, He looked up (into) the heaven *and blessed and broke the loaves, and was giving* to His disciples in order that they may set before them; and He divided the two fishes among all; 42 and all ate, and were satisfied; 43 and they took up twelve full hand-baskets of fragments, and (of) the fishes. 44 And those ones who ate the loaves **were** five thousand men.

**Are being gathered together** is the word of emphasis in this sentence. This verb is present tense in passive voice meaning Jesus is continuously gathering together the apostles.

**Related** is past tense meaning the apostles reported to Jesus all the events that occurred during their travels.

**Did and taught** are both past tenses meaning the apostles performed miracles and imparted instructions concerning the kingdom of heaven that men everywhere should repent.

#### **Mark 6:31**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his apostles.

**Keep resting for yourselves** is present tense in middle voice imperative meaning keep continuously refreshing yourselves for a short time.

**Were**, is imperfect tense meaning a large number of people were continuously coming and going.

**Were not having** is imperfect tense meaning Jesus and his apostles were continuously not having leisure to find food. They were so busy with people coming for healing that they had no time for rest and even finding time to eat.

#### **Mark 6:32**

**Went away** is the word of emphasis in this sentence. This verb is past tense meaning Jesus and the apostles departed by means of the boat into a solitary surrounding.

#### **Mark 6:33**

**Saw** is the word of emphasis in this sentence. This verb is past tense meaning the crowds observed Jesus and the apostles departing. TR has with this verb “the crowds.”

**Recognized and ran together and went before and came together** are all past tenses meaning many from the crowds knew personally well that it was Jesus and more from all cities ran along with the others by foot along the shore and they all preceded the boat and they assembled to Jesus.

#### **Mark 6:34**

**Has gone out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except ASV, Murdoch and Tyndale who translated with the use of attendant circumstance: “And Jesus went out and saw much people.” This verb means Jesus departed from the boat. This verb could mean Jesus emerged from the boat, or stepped ashore, or disembarked, or got out of the boat.

**Saw and was moved with compassion** are past tenses meaning Jesus perceived a large multitude of people and Jesus had compassion upon the multitudes.

**Are not having** is present tense participle with negation translated with the use of substantive modifying “sheep.” These crowds did not possess a navigator.

**Began** is past tense meaning Jesus started to be continuously instructing these crowds with many parables.

#### **Mark 6:35**

**Already** is the word of emphasis in this sentence. This adverb modifies the verb is becoming. This is repeated is the disciples' quote.

**Happened** is past tense participle is translated with the use of genitive absolute with reference to time: "*after*." The genitive noun "hour" is also translated with the use of genitive absolute with reference to being subject of this genitive participle. The adjective "late" means "many."

**Are coming** is present tense participle translated with the use of attendant circumstance. The disciples approached Jesus.

**Are saying** is present tense meaning these disciples of Jesus are continuously affirming. The conjunction: "*oti*: that" after the verb of speaking is translated as quotation marks.

### **Mark 6:36**

**Dismiss** is past tense imperative meaning these disciples exhorted our Lord to send away these followers.

**May go** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after departing into the encircling farmlands and worktowns!" These followers may depart.

**May buy** is past tense subjunctive meaning the purpose of their release from Jesus is that these followers may purchase food for themselves.

**Are not having** is present tense with negation meaning these followers are not possessing the necessities to sustain their health.

**Should eat** is past tense subjunctive meaning these followers should find something to consume.

### **Mark 6:37**

**That One** is the word of emphasis in this sentence. This article is previous reference to "Jesus" in verse 34. The focus now is on our Lord's response.

**Has answered** is past tense participle translated with the use of substantive modifying "that one."

**Said** is past tense meaning Jesus spoke to these apostles.

**Give** is past tense imperative meaning Jesus exhorted these disciples to supply yourselves, in an emphatic way, the food for this multitude so that they may consume.

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these disciples are continuously affirming to Jesus.

**Should go** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After departing will we buy." These disciples asked our Lord if they should depart from Jesus and go into the markets.

**Buy and give** are past tense subjunctives meaning these disciples questioned if they should do business in the market place to purchase 200 loaves of bread for a Roman silver coin and should give to these crowds so that they may consume.

### Mark 6:38

**That One** is the word of emphasis in this sentence. This article is previous reference again to “Jesus” from verse 34.

**Is saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Are having** is present tense meaning these disciples are continuously possessing this many loaves.

**Keep going** is the word of emphasis in this sentence. This verb is present tense imperative meaning keep continuously departing.

**See** is past tense imperative meaning Jesus exhorted these disciples to discover how many loaves that they are possessing.

**Knew** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of cause: “*because*.” Most translations have the use of time: “After knowing they say.” Williams has the use of attendant circumstance: “They found out and told him.” These disciples personally knew by experience that they were possessing five loaves and two fishes.

**Are saying** is present tense meaning these disciples are continuously affirming. John says that Philip found a lad with his lunch: “there is a little boy here, that one is having five barley loaves and two small fishes; but what are these for so many?” Joh 6:9.

### Mark 6:39

**Ordered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus charged his disciples.

**Recline** is past tense infinitive translated with the use of indirect discourse with the adjective is translated as accusative of general reference being the subject of the infinitive. The conjunction “*that*” is added for better reading. The manner that these crowds were directed to sit down was in rows of guests. As all these people were from all different regions, they all wore clothes according to their own cultures. This massive crowd was a festival of a multitude of colours.

### Mark 6:40

**Sat down** is the word of emphasis in this sentence. This verb is past tense sat back in divisions by 100 and 50.

### Mark 6:41

**Has taken** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV agrees with this use while most other translations have the use of attendant circumstance: “And he took the five loaves and the two fishes, and blessed.”

**Looked up** is past tense participle translated with the use of attendant circumstance. Jesus scanned the heavens.

**Blessed and broke** both are past tenses meaning Jesus celebrated this miracle with praises to God the Father and broke the loaves in pieces.

**Was giving** is imperfect tense meaning Jesus was continuously giving to his apostles. This continuous distribution displays the greatness of this miracle.

**May set before** is past tense subjunctive meaning the purpose of this distribution is that these disciples may place food before each person of this multitude.

**Divided** is past tense meaning Jesus cut into pieces the two fishes so that each person had a portion. This is incredible that two small fishes can feed 5,000 people! We know that when speaking of people that “all” may not be inclusive, but even that the majority of the 5,000 people received a portion of these two small fishes is beyond comprehension.

#### **Mark 6:42**

**Ate** is past tense meaning collectively this crowd consumed the food. There could be some infants there who were still nursing.

**Were satisfied** is past tense in passive voice meaning Jesus fulfilled the desire of their appetite. Not only the food was nutritious, but also satisfied their taste.

#### **Mark 6:43**

**Took up** is past tense meaning the disciples carried off with 12 wicker baskets of remnants of food. The miracle is displayed further that there was leftovers. The disciples forgot later of how many fragments that they took up: “Are ye not yet perceiving, nor remembering the five loaves of the five thousand, and how many hand-baskets ye took up,” Mt 16:9.

#### **Mark 6:44**

**Were**, is the word of emphasis in this sentence. This verb is imperfect tense meaning 5,000 men were present at the feast and this great crowd ate. This article “those ones” is previous reference to verse 34. Matthew says that this did not include the women and children: “And these ones who are eating were about five thousand, besides women and children,” Mt 14:21.

#### **Mark 6:45**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard.

Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. During this voyage of his disciples, Jesus performs his twelfth miracle.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 12. Jesus walking on water 6:45-52

45 And He immediately compelled His disciples to enter (into) the boat, and to be going before (to) the other side (to) Bethsaida, until He Himself should dismiss the crowd. 46 And after He has taken leave of them, He departed (into) the mountain to pray. 47 And after evening happened, the boat was (in) the midst of the sea, and He Himself *was* alone (upon) the land. 48 And He saw them who were laboring (in) the rowing, for the wind was contrary (to) them; and (about) *the* fourth watch of the night He is coming (to) them, walking (on) the sea, and He was wishing to pass by them. 49 But the ones who have seen Him *Who* was walking (on) the sea, thought that it was an apparition, and they cried out. 50 For **all** saw Him, and were troubled. And He spoke immediately (with) them, and He is saying to them, keep being of good courage: I Myself AM, stop fearing. 51 And He went up (to) them (into) the boat, and the wind fell; and they were being amazed exceedingly beyond measure, and they were wondering; 52 for they understood not (by) the loaves, for their heart was hardened.

**Immediately** is the word of emphasis in this sentence. This is Mark's favourite adverb meaning straightway modifying the verb "compelled."

**Compelled** is past tense meaning Jesus constrained his disciples so that they would step into the boat and they are continuously preceding Jesus to Bethsaida.

**Should dismiss** is past tense subjunctive meaning Jesus himself should send away the multitude.

##### Mark 6:46

**Has taken leave of** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Jesus bid farewell to his disciples.

**Departed** is past tense meaning Jesus went away into the mountain range for the purpose to pray.

##### Mark 6:47

**Evening** is the word of emphasis in this sentence. This noun in the genitive case is used as genitive absolute being the subject of the genitive participle.

**Happened** is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The beginning of night came to pass.

**Was** is imperfect tense meaning the boat was continuously present in the midst of the sea and Jesus himself was praying upon the land.

#### **Mark 6:48**

**Saw** is the word of emphasis in this sentence. This verb is past tense meaning Jesus noticed the disciples. From the mountain range, Jesus perceived with his eyes that the disciples were struggling with a head wind.

**Is coming** is present tense meaning between 3 A.M. and 6 A.M., Jesus is continuously coming towards the disciples by walking on the sea. This was a far journey to walk from the mountain plains to the middle of the sea.

**Was wishing** is imperfect tense meaning Jesus was continuously taking delight in going past them. We will not try to understand the mindset our Lord: "So also no one knows the things of God, except the Spirit of God," 1Co 2:11. The swiftness of the motion may have propelled our Lord further than he intended, but it really looked like that was his real design. Jesus has accomplished his task of catching up to these disciples and also to show that their rowing against the wind does not affect his walking on the sea. Nothing can stop our Lord: the wind or gravity! God sees our toils, our problems! What is too difficult with man, it is not impossible with God: "But because Jesus looked on them he is saying, with men it is impossible, but not with God; for all things are possible with God," Mt 19:26.

#### **Mark 6:49**

**The ones** is the word of emphasis in this sentence. This article means those in the boat.

**Thought and cried out** both are past tenses meaning these eye-witnesses of this miraculous event supposed that Jesus was a phantom. The Greek word "*phantasma*: apparition" is where we get our English word: "phantom." They thought that they had a vision or seen a ghost and they raised a cry from the depth of the throat. Today we would say that they screamed.

#### **Mark 6:50**

**All** is the word of emphasis in this sentence. They collectively experienced this miracle.

**Immediately** is the word of emphasis in this sentence. This is Mark's favourite adverb modifying the verb "spoke."

**Spoke** is past tense meaning Jesus uttered sounds with them.

**Is saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Keep being of good courage** is present tense imperative meaning keep trusting in God and keep being bold against this unknown.

**Am** is present tense meaning Jesus is stating that he himself is the great I am: "Jesus said to them, verily verily I am saying to you, before Abraham was I myself am," Joh 8:58.

**Stop fearing** is present tense imperative with negation meaning because Christ is here, there is no need to be continuously fearful.

## Mark 6:51

**Went up** is the word of emphasis in this sentence. This verb is past tense meaning Jesus stepped into the boat.

**Fell** is past tense meaning the wind ceased raging.

**Were being amazed and were wondering** both are imperfect tenses meaning these disciples were continuously out of their minds and were continuously marvelling at what just occurred. It blew their minds away with admiration. No sporting event or spectacular event could top this one!

## Mark 6:52

**Understood not** is past tense with negation meaning these disciples could not put together this miracle with the previous miracle.

**Was hardened** is perfect tense in passive voice meaning these miracles made their hearts dull. Matthew added the incident of Peter himself walked on water: “and these ones who were in the boat came and worshipped him, saying, truly thou are Son of God!” Mt 14:33. Peter was not fond of telling Mark that story. These disciples acknowledged that Jesus was the Christ but at the same time could not put all these miracles together by the same power. This is a strong feeling of reverence but also amazement as their heart was callous.

## Mark 6:53

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus heals many more.

## IV. Illustration of the Servant 1:14-13:37

### B. Miracles



### 13. Healings in Gennesaret 6:53-56

53 And after they **have passed over** they came (to) the land of Gennesaret, and they drew to shore. 54 And after they **have come** (out of) the boat, *because* they have immediately recognized Him, 55 they ran through all that country *and* they began to be carrying about the ones who were having ills (on) the couches, where they were hearing "He is there!" 56 And **wherever** He was entering (into) villages or cities or fields, they were laying the ones who were being sick (in) the marketplaces, and they were beseeching Him in order that they may touch if only the border of His garment; and whosoever were touching Him they were being healed.

**Have passed over** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after.*" Most translations agree with this use except Tyndale and Williams who translated with the use of attendant circumstance: "They crossed over to the other side and came." Jesus and his disciples crossed over the sea.

**Came** is past tense meaning Jesus and his disciples landed in the land of Gennesaret. John says that they were on their way to Capernaum: "therefore when the crowd saw that Jesus is not there nor his disciples, they themselves also entered into the boats and came to Capernaum, seeking Jesus," Joh 6:24.

**Drew to shore** is past tense in passive voice meaning the disciples lashed the boat to a post on shore. The verb is only found here in the New Testament. This was to stop the violent motion from the waves to draw the boat out to sea. The assault is nearby but this brings the boat to moorings.

#### Mark 6:54

**Have come** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: "*after.*" The personal pronoun "of them" is also translated with the use of genitive absolute with reference to being subject of the genitive participle. They stepped out of the boat.

**Recognized** is past tense participle translated with the use of cause: "*because.*" Most translations have the use of attendant circumstance: "the people knew him, and began to carry about." Notice again Mark's favourite adverb "straightway." The people acknowledged Jesus coming out of the boat.

#### Mark 6:55

**Ran through** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After circumambulating that entire surrounding region they began to fetch over." This verb is only found here in the New Testament. Another coined word by Mark. These people ran with haste.

**Began** is past tense meaning these people started to continuously carrying from here and there the sick on the stretchers.

**Were hearing** is imperfect tense meaning the crowds were continuously comprehending. The conjunction "*oti*: that" after a verb of hearing is translated as quotation marks. This shows the verb of present tense an exclamation: "He is there!"

#### Mark 6:56

**Wherever** are the words of emphasis in this sentence. The two particles are combined to create one English adverb modifying the verb “was entering.” Mark uses the second particle again with the pronoun “whoever” to translate it as “whosoever.”

**Was entering** is imperfect tense meaning Jesus was continuously going into any place, there he found a need to serve the sick. The constant servitude of our Lord in helping others whether through teaching or healing is the main focus in the Gospel of Mark.

**Were laying and were beseeching and were touching and were being healed** all are imperfect tenses meaning the multitudes were continuously setting forth the sick and were continuously summoning our Lord and were continuously clinging to him and Jesus was continuously restoring them to health. The healings in Gennesaret were a continuous affair. There were in all probability many thousands healed that day. We have only a tiny fraction in our minds of the wonderful works of our Lord. This is the close of his Galilean ministry with the greatest sight of mercy!

### Mark 7:1

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenges again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands.

### IV. Illustration of the Servant 1:14-13:37

#### A. Teachings

##### 14. Traditions of elders 7:1-23

1 And the Pharisees and some of the scribes **were being gathered together** (to) Him, *who* came (from) Jerusalem, 2 and *after* they have seen some of His disciples with defiled hands, unwashed that is,

eating bread, they found fault; 3 for the Pharisees and all the Jews, unless they should wash for themselves the hands with the fist, they are not eating *because* they are holding the tradition of the elders; 4 and (from) the market, unless they should dip themselves they are not eating; and there are many other things which they received to be holding, washings of cups and vessels and brazen utensils and couches: 5 then the Pharisees and the scribes are questioning Him, why are Thy disciples not walking (according to) the tradition of the elders, but are eating bread with unwashed hands? Yes! 6 But that One Who has answered said to them, "Esaias prophesied well (concerning) you, pretenders, as it has been written, this people are honoring Me with the lips, but their heart is being far away (from) Me. 7 But they are worshipping Me **in vain**, because they are teaching teachings *for* injunctions of men. 8 For *although ye left* the commandment of God, ye are holding the tradition of men, *as* the dippings of vessels and cups, and ye are doing many such other like *things*." 9 And He was saying to them, ye are setting aside well the commandment of God, in order that ye may observe your tradition. 10 For **Moses** said, keep honoring thy father and thy mother; and let the one who is speaking evil of father or mother keep dying by death. 11 But ye yourselves are saying, if a man should say to father or mother, corban which is, a gift, whatever thou should be profited by (from) me: 12 and ye are suffering him no longer to do anything for his father or his mother, 13 making void the word of God by your tradition which ye delivered; and ye are doing many such like *things*. 14 And after He called to Himself all the crowd, He was saying to them, keep hearing all, from Me and keep understanding. 15 There is **nothing** from without the man *which* is entering (into) him, which is being able to defile him; but the things which are going out (from) him, those are the things which are defiling the man. 16 If **anyone** is having ears to be hearing, let him keep hearing. 17 And when He **went** (into) a house (from) the crowd, His disciples were asking Him (concerning) the metaphor. 18 And He is saying to them, are ye yourselves also thus without understanding? **Are** ye not **perceiving** that everything which is entering from without (into) the man is not being able to defile? Yes! 19 Because it is **not** entering (into) his heart, but (into) the belly; and it is going out (into) the toilet, all the food. 20 And He was saying, "which is going forth (out of) the man, that itself is defiling the man. 21 For the evil reasonings, are going forth **from within** (out of) the heart of men, *which are* adulteries, fornications, murders 22 thefts, covetous desires, wickednesses, guile, licentiousness, a wicked eye, blasphemy, haughtiness, folly: 23 all these evils are going forth from within, and are defiling the man."

**Were being gather together** is the word of emphasis in this sentence. This verb is present tense in passive voice meaning the religious rulers from Jerusalem assembled together the Pharisees and some of the scribes to Jesus. Notice the contrast of the previous chapter that our Lord's disciples assembled together to Jesus and now our Lord's adversaries assembled together to Jesus.

**Came** is past tense participle translated with the use of substantive modifying "Pharisees and some." Most translations agree with this use except Garnier who translated with the use of time: "After coming from Jerosoluma." They were like predators!

## Mark 7:2

**Have seen** is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: "And they saw some of his disciples eating bread, with their hands unwashed; and they censured it."

**Found fault** is past tense meaning these Pharisees and scribes scolded the disciples and blamed Jesus for not following the tradition of the elders. These Pharisees thought that they were coming from a position of strength, but if anyone should be enslaved by the traditions of men, they are weak. The intention of tradition is to maintain religion. There is a great distinction between tradition and the commandment of

God. We all form traditions or customs, but it must never interfere with our relationship with God. Whether it is worship, polity, common dress, creeds, or even private interpretation of Scripture, we must not see absolutes in our narrow-minded views on spiritual truths. Our personal external observances should only come from an inner relationship with God. This expression cannot be stereotyped. We cannot become slaves of human interpretations. We are all high priests unto God and we will all be accountable to read and process Scripture. If tradition takes the place of the Word of God, we must challenge the tradition. Many tradition-bound expositors are challenging the Word of God, instead of permitting the Word of God challenge them. Mankind find it easier to take an order from a priest, or pope, or council, than to discover the will of God. We must deal with God directly. Once we break through human opinion and walk with God, we will find power and joy. There is so much power in tradition that many will not dare to stay away from a service or they will be labelled irreligious. There are many services today that our Lord Jesus Christ would not attend.

### **Mark 7:3**

**Should wash for themselves** is past tense in middle voice subjunctive meaning the condition of mastering the tradition of the elders was that some disciples need to wash their own hands up to the elbow. Most doctors today still wash one hand with the other closed fist. Some were not doing this and it upset these religious leaders.

**Are not eating** is present tense with negation meaning the unwashed persons are not continuously consuming food.

**Are holding** is present tense participle translated with the use of cause: “*because*.” Murdoch agrees with this use while most other translations do not attempt to put a use to this participle. These religious leaders and most of the Jews are continuously keeping carefully and faithfully to this tradition.

### **Mark 7:4**

**Should dip themselves** is past tense in middle voice subjunctive meaning the condition of these ones who came from the gathering whether it is the market-place, trials, elections, business, or even public debate, need to totally bath themselves by immersing in water. This Greek verb is “*baptizo*: to dip” where we transliterate to our English word to baptize.

**Received** is past tense meaning these Jews receive with their mind by oral transmission from the elders.

**To be holding** is present tense infinitive meaning those who associated with this tradition will result to continuously become master of such washings of cups and pitchers and tables or couches where they ate.

### **Mark 7:5**

**Are questioning** is present tense meaning these religious leaders are continuously interrogating Jesus.

**Are not walking** is present tense with negation meaning these disciples are not continuously conducting themselves according to the rituals of the forefathers. The negation “*ou*: not” is expected answer: Yes! These precepts are formed by the Pharisees as oral commandments by Moses himself. Many churches today form traditions from apostolic succession.

### **Mark 7:6**

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” which is referring to Jesus.

**Has answered** is past tense participle translated with the use of substantive modifying “that one.” Jesus responded to their question.

**Said** is past tense meaning Jesus spoke to these religious leaders. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Prophesied** is past tense meaning Isaiah foretold beautifully concerning these religious leaders: “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men,” Isa 29:13. Before referring to what Isaiah said, Jesus addressed these religious leaders as actors. The Greek word is “*hupokrites*: pretence” where the transliteration in our English language is “hypocrite.” Just as Paul foretold correctly that in the last days: “having a form of piety, but denying the power of it. And keep turning away thyself from these,” 2Ti 3:5.

**Has been written** is perfect tense in passive voice meaning God inspired Isaiah to pen these words. This was done in the past and is having abiding results.

Are honoring but is being far away both are present tense meaning these actors are continuously fixing a great value of God with their speech but their seat of thoughts, passions, desires, appetites, affections, purposes and endeavours are continuously being absent from God.

#### **Mark 7:7**

**In vain** is the word of emphasis in this sentence. This adverb modifies the verb “are worshipping.” This word means pointless, deceptive or futile.

**Are worshipping** is present tense meaning these actors are continuously revering God pointlessly.

**Are teaching** is present tense participle translated with the use of cause: “*because*.” Garnier and Murdoch translated with the use of time: “while teaching as doctrines the precepts of men.” This verb means these actors are continuously imparting instruction. Notice the cognate noun with this verb as they are teaching teachings in the manner of precepts from men.

#### **Mark 7:8**

**Left** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of concession: “*although*.” Most translations have the use of attendant circumstance: “you neglect God’s commandments and hold to the traditions of men.” Garnier translated with the use of time: “after giving the regulation of God leave you grip the oral tradition of humanity.” These actors departed from the commandment of God.

**Are holding** is present tense meaning these actors are continuously keeping faithfully the rituals of men in the manner of dipping these pitchers and cups.

**Are doing** is present tense meaning these actors are continuously preparing many other customs.

#### **Mark 7:9**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these religious leaders.

**Are setting aside** is present tense meaning these actors are continuously disregarding truly the commandment of God.

**May observe** is past tense subjunctive meaning the purpose of rejecting the commandment of God is so they may preserve their own ritual. Many Jews still hold that their fate of salvation is based on their forefathers just as many Christians baptized their infants in the same way: “For if those heirs are of the law, that faith has been made void, and that promise has been made of no effect,” Ro 4:14.

#### **Mark 7:10**

**Moses** is the word of emphasis in this sentence. The focus is on the words of Moses, the lawgiver.

**Keep honoring** is present tense imperative meaning every child must continuously revere their parents.

**Keep dying** is present tense imperative meaning every reviling child must continuously have a close to their life. Paul says: “Keep honouring thy father and mother, which is the first commandment with a promise,” Eph 6:2.

#### **Mark 7:11**

**Ye** is the word of emphasis in this sentence. This personal pronoun is also the emphatic subject of the verb “are saying.”

**Are saying** is present tense meaning these actors themselves are continuously affirming.

**Should say** is past tense subjunctive meaning the condition of escaping the responsibilities to their parents is based upon offering a gift to the temple. When these parents became old and needy, this unfaithful son found a way to not support his needy father or mother. Even at this son’s death, his estate went to the temple.

**Should be profited by** is past tense in passive voice subjunctive meaning the condition of this scam will benefit the treasury of the temple and the swearing of this oath would free the son from his responsibility.

#### **Mark 7:12**

**Are suffering no longer** is present tense with adverb meaning these children are continuously no longer under obligation or responsibility to their parents. This tradition made the person obligated to keep his vow, and break the commandment of God.

#### **Mark 7:13**

**Making void** is present tense participle meaning the result of this tradition is continuously rendering void the word of God. We need to study and hide God’s Word in our heart and check every thought and action against Scripture. Even when Paul spoke, the believers of Berea searched the Scriptures daily to see if Paul was teaching the truth: “And these were more noble than the ones in Thessalonica, who received the word with all readiness, according to daily examining the scriptures if these things were so,” Ac 17:11.

**Are doing** is present tense meaning these actors are continuously constructing other traditions besides this now mentioned. This is only a sample of the many ways which these actors will use their traditions to contradict the Word of God.

#### **Mark 7:14**

**Called to**, is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV agrees with this use while most other translations have the use of attendant circumstance: “And he called to him the multitude again, and said unto them.” Jesus bid the entire crowd to come to him. Matthew does not mention the collection “all”: “And he called to himself the crowd and said to them, keep hearing and keep understanding!” Mt 15:10. This crowd did not include these religious leaders.

**Was saying** is imperfect tense meaning Jesus was continuously affirming to these people.

**Keep hearing** is present tense imperative meaning Jesus is exhorting this crowd to keep continuously considering what has been said by our Lord. They need to keep pondering these things in their hearts like Mary did: “But Mary was keeping all these sayings, pondering them in her heart,” Lu 2:19.

**Keep understanding** is present tense imperative meaning Jesus also is exhorting this crowd to keep continuously bringing together the truths. This will bring discernment by comparing Scripture with Scripture. When a body of truth explains in one manner and a complex verse explains another, we must strive with the majority as two or three witnesses will expose the truth. This is why the MSS has problems when only one manuscript sheds light on a text, and a multitude of manuscripts say otherwise.

#### **Mark 7:15**

**Nothing** is the word of emphasis in this sentence. This pronoun is predicate nominative with the verb “is.”

**To defile** is past tense infinitive with the use of completing the verb “is being able.” Nothing which is continuously entering the mouth is continuously being capable to make unclean a person. For the sake of physical health, drunkenness, smoking and poison may harm the body but will not harm the soul: “Because it is not entering into his heart, but into the belly; and it is going out into the toilet, all the food,” Mt 7:19. Concerning foods: “Because every creature of God is good, and nothing to be rejected, if it is being received with thanksgiving,” 1Ti 4:4.

**Are going out** is present tense participle translated with the use of substantive modifying “the things.” These things are: “For the evil reasoning, adulteries, fornications, murders are going forth from within out of the heart of men, thefts, covetous desires, guile, licentiousness, a wicked eye, blasphemy, haughtiness, folly are also going forth from within,” Mt 7:21-22. “For the mouth is speaking out of the abundance of the heart,” Mt 12:34.

#### **Mark 7:16**

**Anyone** is the word of emphasis in this sentence. This pronoun is subject of the verb “is having.”

**Let keep hearing** is present tense imperative meaning Jesus is exhorting the ones who are listening to keep continuously perceiving what was announced to them. Jesus used this exhortation several times after his instructions: “And he was saying, let the one who is having ears to be hearing keep hearing,” Mr 4:9. “If anyone is having ears to be hearing, let him keep hearing,” Mr 4:23.

### Mark 7:17

**Went** is the word of emphasis in this sentence. This verb is past tense meaning Jesus and also his disciples entered a house to distance themselves from the crowd. Notice there is no article with “house” meaning this house has specific value to this account.

**Were asking** is imperfect tense meaning his disciples were continuously enquiring Jesus concerning the similitude discussed with the religious leaders.

### Mark 7:18

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples.

**Without understanding** is an adjective with the use of predicate adjective modifying the verb “are.” These disciples are continuously unintelligent like those religious leaders.

**Are not perceiving** is present tense with negation meaning these disciples are continuously not understanding the contaminated foods will not make a person unclean. The particle “*ou*: not” with a question is expected answer: Yes!

### Mark 7:19

**Not** is the word of emphasis in this sentence. These elements are not continuously going into the soul, but into the stomach. These disciples were still under the spell of these religious leaders theological outlook. They have been trained in Judaism, and could not distinguish between the clean and unclean. Many today still think that drinking alcohol affects the soul. It may impeach our thinking process, but only the rejecting of the conviction of the Holy Spirit will affect our souls.

**Is going out** is present tense meaning these elements are continuously departing into the draught.

### Mark 7:20

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming. The conjunction: “*oti*: that” after the verb of speaking is translated as quotation marks.

**Is defiling** is present tense meaning evil reasoning is continuously making one unclean in the Leviticus sense.

### Mark 7:21

**From within** is the word of emphasis in this sentence. This adverb modifies the verb “are going forth.”

**Are going forth** is present tense meaning the evil purposes or designs are continuously departing like flowing forth as a river from the soul. Notice that the only subject here is “evil reasonings” as the noun has the article and all the other nouns are appositional to this noun. Fornication is sexual relations from the unmarried while adulteries are sexual relations from the married outside the bonds of marriage. Murders are hatred toward another which ends up in death. Remember we can commit adultery or fornication just by the lust of another, and also we can commit murder by the hatred of another. Our



saying today is: “if looks could kill.” In God’s eyes, hatred is the seed which ends in murder. Notice also the plural of all these nouns. There are different aspects of each dreadful crime against God. There are no white lies! This is another tradition from man.

### Mark 7:22

**Thefts** are stealings; **covetous desires** are greedy desires to have more; **wickednesses** are evil purposes. The rest of the list now changes to a single aspect: **guile** which is deceit; **licentiousness** which is unbridled lust meaning living without content; **a wicked eye** which is a gloating stare meaning pride; **blasphemy** which is slander; **haughtiness** which is contempt and insolence towards others; **folly** which is thoughtlessness.

### Mark 7:23

**Are going forth and are defiling** both are present tenses meaning all the lists mentioned previously are continuously evil thoughts from within the soul and are continuously making this person unclean.

### Mark 7:24

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit.

## IV. Illustration of the Servant 1:14-13:37

### B. Miracles

#### 14. Phoenician woman’s daughter 7:24-30

24 And **thence** He arose *and went away* (into) the borders of Tyre and Sidon; *and after* He entered (into) the house, He was wishing to know *it*, and He was not able to hid. 25 For a woman who **has heard** (about) Him, of whom her little daughter was having an unclean spirit, *who* has come fell (at) His feet; 26 now the woman was a Greek, Syrophoenician by race; and was asking Him in order that He may throw forth the demon (out of) her daughter. 27 But **Jesus said** to her, suffer first *that* the children be satisfied; for it not good to take the bread of the children, and to throw it to the dogs. 28 But **that one answered and is saying** to Him, Yea, LORD; for even those dogs (under) the table are eating (of) the crumbs of the children. 29 And He **said** to her, (because of) this word keep going; the demon has gone forth (out of) thy daughter. 30 And *after* she **has gone away** (to) her house, she found the demon *which* had gone forth, and the daughter *which* had been laid (on) the bed.

**Thence** is the word of emphasis in this sentence. This adverb modifies the verb “arose.”

**Arose** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except NET who translated with the use of time: “After Jesus left there, he went.” Jesus stood up from that place which was a house in verse 17.

**Went away** is past tense meaning Jesus departed in order to go into the borders of Tyre and Sidon. Those from that area visited Jesus when he was near Jordan: “and from Jerusalem, and from Idumea, and beyond the Jordan; and the ones around Tyre and Sidon, a great multitude, who have heard how much he was doing came to him,” Mr 3:8.

**Entered** is past tense participle translated with the use of time: “*after*.” Garnier and NET agree with this use while most other translations have the use of attendant circumstance: “And he entered a house, and would not have any one know it.” Notice this time that the article is with “house.” A great thing will happen in this house.

**Was wishing** is imperfect tense meaning Jesus was continuously desiring to experience this place of seclusion.

**To hide** is past tense infinitive with the use of completing the verb “was able.” Jesus was not capable to be hidden. Jesus wanted to be alone and get some privacy and rest. This Servant has cravings like any man.

## Mark 7:25

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying the noun “woman.” Jesus was yearning for solitude, but this woman was searching for our Lord. This woman heard the fame of our Lord.

**Was having** is imperfect tense meaning this woman’s young daughter was continuously possessing an unclean spirit.

**Fell** is past tense meaning this woman who found our Lord prostrated herself before Jesus at his feet. She was a believer as she exclaimed that Jesus is Lord and Son of David: “And behold, a Cananaean woman from those borders came out and cried to him, saying, have pity on me, LORD, Son of David; my daughter is miserably being possessed by a demon,” Mt 15:22.

## Mark 7:26

**Was** is imperfect tense meaning this woman was a Gentile, as Matthew says: “Cananaean woman,” Mt 15:22. She was a citizen of Tyre being half Phoenicians and half Syrian by tribe. Notice the conjunction “*de*: now” which normally translates “but.” So her background makes her faith more outstanding.

**Was asking** is imperfect tense meaning this Gentile woman was continuously begging Jesus.

**May throw forth** is past tense subjunctive meaning the purpose of this request is that Jesus may drive out this demon out of this Gentile woman’s daughter.

### **Mark 7:27**

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord’s reply.

**Said** is past tense meaning Jesus spoke to this Gentile woman.

**Suffer** is past tense imperative meaning Jesus exhorted this woman to permit the Israelites to have first claim. Even though Paul was the Apostle to the Gentiles, he started with the Jews first: “tribulation and strait, on every soul of man who is working out evil, both of Jew first and of Greek,” Ro 2:9. When our Lord sent his twelve apostles, he advised them to not go off into the way of the Gentiles: “Jesus sent forth these twelve, and charged them, saying, go not off into the way of Gentiles, and enter not into a city of the Samaritans,” Mt 10:5. It was not the fullness of the Gentiles: “For I am not wishing that ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise in yourselves, that hardness has happened in part to Israel, until which the fullness of the nations should come,” Ro 11:25. This is from the rejection of Israel during Paul’s time until the catching up or rapture of the Church. The times of the Gentiles is a different matter: “And they will fall by the mouth of the sword, and will be led captive into all the nations; and Jerusalem will be trodden down by the nations until the time of the nations should be fulfilled,” Lu 21:24. This is from the carrying away to Babylon until the second coming of our Jesus Christ.

**Be satisfied** is past tense in passive voice infinitive translated with the use of indirect discourse with the conjunction “*that*” added for better reading. The noun is used as accusative of general reference being the subject of this infinitive verb.

**To take and to throw** both are past tense infinitives with the use of explaining the adjective “good.” Christ’s primary mission was to Israel, not to Gentiles: “but that One who has answered said, I was not sent to them except to the lost sheep of the house of Israel,” Mt 15:24. The blessings would be available for Gentiles too. Dogs also was not here a term of insult, but these dogs are household pets.

### **Mark 7:28**

**That one** is the word of emphasis in this sentence. This feminine article is previous reference going back to “woman” in verse 26.

**Answered** is past tense meaning this woman replied to Jesus’ statement.

**Is saying** is present tense meaning she is continuously affirming to Jesus.

**Are eating** is present tense meaning those Gentiles are continuously consuming the little morsels of food from the chosen children of God. Notice this woman agreed with Jesus and called him Lord: “Oh woman, thy faith is great,” Mt 15:28.

## Mark 7:29

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this woman.

**Keep going** is present tense imperative meaning keep departing in peace because of her reply.

**Has gone forth** is perfect tense meaning the demon has departed out of her daughter.

## Mark 7:30

**Has gone away** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." AV, HCSB and Tyndale agree with this use while most other translations have the use of attendant circumstance: "She went away to her house, and found the child." This woman departed from Jesus and went back to her own house.

**Found** is past tense meaning this woman discovered the demon which was gone for good because of the perfect tense participle. She noticed that her daughter was not possessed by this demon anymore. Her daughter's recovery is also completed with the perfect tense participle where her daughter was confined to the bed in convulsions. Now this daughter can lie peacefully to sleep like everyone else: "And her daughter was healed from that hour," Mt 15:28.

## Mark 7:31

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person.

## IV. Illustration of the Servant 1:14-13:37

## B. Miracles

### 15. Deaf and mute man 7:31-37

31 And He departed **again** (from) the borders of Tyre and Sidon, and came (to) the sea of Galilee, (through) *the* midst of the borders of Decapolis. 32 And they **are bringing** to Him a deaf man who spoke with difficulty, and they are beseeching Him in order that He may lay *His* hand on him. 33 And He **took** him **away** apart (from) the crowd, and put His fingers (to) his ears, and He spit and touched his tongue. 34 and He looked up (into) the heaven and groaned, and He is saying to him, Ephphatha, that is, be opened. 35 And his ears were opened **immediately**, and the band of his tongue was loosed, and he was speaking rightly. 36 And He **charged** them in order that they may tell no one; but as much as He Himself were charging them, they were proclaiming *it* exceeding more abundantly. 37 And they were being astonished **above measure**, saying, He has done all things well: both He is making the deaf to be hearing, and the dumb to be speaking.

**Again** is the word of emphasis in this sentence. This adverb modifies the verb “departed” which means Jesus is continuing his travels again.

**Departed** is past tense participle translated with the use of attendant circumstance. Jesus came forth from the borders of Tyre and Sidon which was a place of refuge.

**Came** is past tense meaning Jesus established himself to the Sea of Galilee among the borders of Decapolis. This is a track of land where ten cities were located. Matthew says: “and after he went up into the mountain, he was sitting there,” Mt 15:29.

### Mark 7:32

**Are bringing** is the word of emphasis in this sentence. This verb is present tense meaning the crowds were continuously producing to Jesus sick folks: “And great crowds came to him, having with them lame, blind, dumb, maimed, and many others, and they threw them down at the feet of Jesus; and he healed them,” Mt 15:30. One in particular was a mute and deaf person.

**Are beseeching** is present tense meaning these crowds are continuously begging Jesus.

**May lay** is past tense subjunctive meaning the purpose of this admonishment was that Jesus may put his hand on the deaf and mute person.

### Mark 7:33

**Took away** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV, Garnier and NET who translated with the use of time: “After Jesus took him aside privately, away from the crowd, he put his fingers.” Jesus took this one from the crowd and received him with hospitality.

**Put and touched** are both past tenses meaning Jesus inserted his fingers to his ears and touched his tongue with our Lord’s saliva.

### Mark 7:34

**Looked up** is past tense participle translated with the use of attendant circumstance. Most translations do not put a use to this participle. Jesus connected with the Heavenly Father: “And Jesus lifted his eyes upwards, and said, Father, I am thanking thee that thou heard me,” Joh 11:41.

**Groaned** is past tense meaning Jesus sighed. This is preparatory prayer as the healing itself is by the word.

**Is saying** is present tense meaning Jesus is continuously affirming to this man.

**Be opened** is past tense in passive voice imperative meaning let God open your eyes and ears. This compound verse consists of “*dia*: by” and “*anoigo*: to open.” Notice Mark records the Aramaic word and gives the translations so these Gentile Roman readers would understand what Jesus said.

### **Mark 7:35**

**Immediately** is the word of emphasis in this sentence. This favourite adverb by Mark expresses how a servant acts forthwith. The miracles of Jesus are instantaneous like a way a good servant would behave.

**Were opened and was loosed** both are past tenses in passive voice meaning God opened his hearing and unbound the chains of this man’s tongue.

**Was speaking** is imperfect tense meaning the mute person was continuously uttering a sound plainly. His speech was comprehensible. It is like those who were maimed, they could walk correctly. Not only the miracle of healing, but also full recovery.

### **Mark 7:36**

**Charged** is the word of emphasis in this sentence. This verb is past tense meaning Jesus admonished the ones with the mute and deaf person.

**May tell** is past tense meaning the condition of this order was that these ones may speak to no one because it was not his time. Jesus has done this before: “And he was rebuking them much, in order that they may not make him manifest,” Mr 3:12. “And he charged them much in order that no one may know this; and he said give to her food to eat,” Mr 5:43.

**Were proclaiming** is imperfect tense meaning these ones were continuously publishing this miracle. Human nature is provoked to tell more when they are commanded not to tell. Prohibition even before the fall stirs up desires: “Yea, hath God said, Ye shall not eat of every tree of the garden?” Ge 3:1.

### **Mark 7:37**

**Above measure** is the word of emphasis in this sentence. This adverb modifies the verb “were being astonished,” meaning beyond exceedingly.

**Were being astonished** is imperfect tense in passive voice meaning Jesus was continuously blowing their minds away beyond anyone’s imagination of these ones with the mute and deaf person.

**Has done** is perfect tense meaning Jesus has produced all these miracles beautifully.

**Is making** is present tense meaning Jesus is continuously producing both miracles. The first result is the deaf is continuously hearing and the second result is the mute is uttering sounds that they understood.

## Mark 8:1

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to record our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. The next miracle is the feeding of 4,000.

### IV. Illustration of the Servant 1:14-13:37

#### B. Miracles

##### 16. Feeding of 4,000 8:1-9

1 **(In) those days** while a crowd is being very great, and is not having what they should eat, Jesus Who called to Himself His disciples is saying to them, 2 I am being moved with compassion (on) the crowd; because they are continuing already with Me three days and they are not having what they should eat; 3 and if I should send them away fasting (to) their home, they will faint (in) the way; for some of them have come from afar. 4 And His disciples answered Him, whence will anyone be able to satisfy here these with bread (in) a desert? 5 And He was asking them, how many loaves are ye having? And these ones said, seven. 6 And He ordered the crowd to recline (on) the ground; and after He has taken the seven loaves, He gave thanks and broke and was giving to His disciples, in order that they may set before *them*, and they set *it* before the crowd. 7 And they were having a few small fishes; and He blessed and spoke to set before *them* also these. 8 And they ate and were satisfied. And they took up seven baskets which is over and above of fragments 9 And these ones who ate were about four thousand; and He sent them away.

**(In) those days** are the words of emphasis in this sentence. This was a time of teaching for a period of three days with a large multitude of people in the wilderness. This crowd was at least 4,000 people, but with the women and children, it could be at least 10,000.

**Is being and is having** both are present tense participles translated with the use of genitive absolute with reference to time: “*while*.” The noun “of a crowd” is also translated with the use of genitive absolute being subject of the genitive participle. This crowd is continuously being very great in numbers. The second participle is with negation meaning the crowd is not possessing any food as they ran out of their supplies being there for three days.

**Should eat** is past tense subjunctive meaning the result of these supplies is that these people may consume their food.

**Is saying** is present tense meaning Jesus is continuously affirming to his disciples near him.

### **Mark 8:2**

**Am being moved with compassion** is present tense meaning Jesus is continuously having love and pity for these people.

**Are continuing** is present tense meaning these people are continuously remaining with our Lord now for three days.

### **Mark 8:3**

**Should send away** is past tense subjunctive meaning the condition of their fainting will occur if Jesus should bid these people to depart in the manner of not eating.

**Will faint** is future tense in passive voice meaning their starvation will make them grow weak.

**Have come** is perfect tense meaning some of these people have attained this destination from afar. This arrival was to hear the divine instructions from God. Just as Jesus has come from God: “for I myself came forth and am come from God,” Joh 8:42. These people have come far from their homes to see Jesus. The perfect tense here displays this journey was in the past, and is having abiding results for their journey back home.

### **Mark 8:4**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning our Lord’s disciples replied to the suggestion of feeding these people.

**Will be able** is future tense meaning from what source will anyone be capable to satisfy with food these people in the desert? What a question after seeing so many miracles that Jesus has performed! Just earlier our Lord has just feed 5,000! Coffman says that these people were Gentiles, so these disciples were reluctant to feed these dogs. There is no indication that these people were non-Jewish. These disciples just forgot the great power of our Lord. We have the same kind of experience when God is gracious to us and we find ourselves in another pickle and we lean not on the Lord. Further, some other commentators say the feeding of 5,000 and this miracle is duplicated by Matthew and Mark because the other two Gospels do not mention the feeding of 4,000. There are several dissimilarities: (1) first feeding of 5,000, the people were with the Lord one day while the feeding of 4,000, the people were with the Lord three days; (2) first occasion, there were five loaves and two fishes supplied by a boy, while the second, there were



seven loaves and a few fishes; (3) in the first miracle, Jesus told the multitude to sit on the grass as it was near the Passover; while in the second miracle, Jesus told them to sit on the ground as it was later in the year; (4) after the first consuming of food, there were twelve baskets of fragments remaining; while after the second, there were seven baskets left over; (5) the first use of baskets was like picnic baskets, while the second use of baskets was like the large basket used by Paul to get him over the wall; (6) of course the most noticeable distinction is the number being fed which the first is 5,000 while the second is 4,000. If these were human tales, the second miracle would not have been a lower number, but like the catching of the large fish, the tale would have been much larger.

### **Mark 8:5**

**Was asking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously enquiring of these disciples.

**Are having** is present tense meaning they are possessing how many loaves of bread.

**These ones** is the word of emphasis in this sentence. This article is previous reference to “disciples” in the previous verse.

**Said** is past tense meaning these disciples spoke, seven loaves.

### **Mark 8:6**

**Ordered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus charged the crowd in order to sit back on the ground. This would be dry dirt as not in the grassy plain of Bethsaida. This was later in the season.

**Has taken** is past tense participle translated with the use of time: “*after*.” NET agree with this translations while most translations have the use of attendant circumstance: “He took the seven loaves and broke them.”

**Gave thanks** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier, NET and TWENTY who translated with the use of time: “after saying the thanksgiving, broke them.” On this miracle of feeding the 5,000, Jesus blessed the loaves, while here our Lord felt thankful for the bounty that God would provide. This gratitude was instantaneously with the breaking of bread because Jesus had a conscious realization of the Divine will.

**Was giving** is imperfect tense meaning Jesus was continuously supplying the loaves to his disciples.

**May set before** is past tense subjunctive meaning the purpose of this distribution is that these disciples may deposit the food before each person.

**Set before** is past tense meaning these disciples deposited the food before each person. These disciples accomplished what they were advised to do.

### **Mark 8:7**

**Were having** is the word of emphasis in this sentence. This verb is imperfect tense meaning these disciples were possessing a few small fishes. It does not mention the exact amount but the quantity and how they found these fishes are irrelevant.

**Blessed** is past tense participle translated with the use of attendant circumstance. NET has the use of time: “After giving thanks for these.” Jesus praised God for the bountiful supply.

**Spoke** is past tense meaning Jesus bid his disciples to place the fishes also before the people. These fish were served after the distribution of the bread.

### **Mark 8:8**

**Ate** is the word of emphasis in this sentence. This verb is past tense meaning the crowd consumed.

**Were satisfied** is passive tense in passive voice meaning God fulfilled their hunger.

**Took up** is the word of emphasis in this sentence. This verb is past tense meaning the disciples carried off seven hampers of leftovers. This word for basket is “*spuris*” which is a reed basket large enough to carry a person. They used these plaited baskets to distribute their seed. The first feeding of 5,000 this basket is “*kophinos*.” To differentiate, later in Mr 8:19, it is called hand-baskets; while in Mr 8:20, it is simply called baskets.

### **Mark 8:9**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning there were 4,000 people who consumed food that day.

**Sent away** is past tense meaning Jesus dismissed the crowd.

### **Mark 8:10**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and

Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 15. Leaven of the Pharisees 8:10-21

10 And immediately He entered (into) the boat (with) His disciples, and came (into) the parts of Dalmanutha. 11 And the Pharisees went out and began to be disputing with Him, seeking (from) Him a sign (from) the heaven, *because* they were tempting Him. 12 And after **He groaned** in His spirit He is saying, why this generation is seeking a sign? **Verily I am saying** to you, if a sign will be given to this generation. 13 And after He **has left** them, He entered again (into) *the* boat and went away (to) the other side. 14 And they forgot to take loaves, and they were not having any except one loaf (with) them (in) the boat. 15 And He was opening Himself to them, saying, keep beholding, keep discerning (of) the leaven of the Pharisees and the leaven of Herod. 16 And they were reasoning (with) one another, saying, "we are not having loaves." 17 And because Jesus knew it He is saying to them, why are ye reasoning because ye are not having loaves? Are ye **not yet** perceiving or understanding? Yes! Are ye **yet** having your hearts hardened? 18 *Although* ye are having **eyes** are ye not seeing? Yes! And *although* ye are having **ears**, are ye not hearing? Yes! And are ye **not** remembering? Yes! 19 **When** I broke the five loaves (to) the five thousand, how many full hand-baskets of fragments took ye up? They **are saying** to Him, twelve. 20 And **when** I broke the seven loaves (to) the four thousand, of how many baskets took ye up fillings of fragments? And they **said**, seven. 21 And He was saying to them, how are ye not understanding? Yes!

**Immediately** is the word of emphasis in this sentence. This favourite adverb by Mark modifies the verb entered.

**Entered** is past tense participle translated with the use of attendant circumstance. Jesus stepped into the boat with his disciples.

**Came** is past tense meaning Jesus appeared into the parts of Dalmanutha. This town is on the west side of the Sea of Galilee, near Magdala.

##### Mark 8:11

**Went out** is the word of emphasis in this sentence. The verb is past tense meaning the Pharisees came forth from Jerusalem to find Jesus. Matthew says it was the Pharisees and Sadducees as one group came to tempt our Lord: "And the Pharisees and Sadducees came to him tempting him and asked a sign out of the heavens that he would show it to them," Mt 16:1.

**Began** is past tense meaning these religious rulers started to be continuously questioning Jesus with the result of requiring a miracle from our heavenly Father.

**Were tempting** is present tense translated with the use of cause: “*because*.” Moffatt has the use of manner: “by way of tempting him.” Some translations have the use of result: “to test him.”

#### **Mark 8:12**

**Groaned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “And he sighed deeply in his spirit, and said.” Jesus drew up deep sighs from the bottom of the breast.

**Is saying** is present tense meaning Jesus is continuously affirming to these religious leaders.

**Is seeking** is present tense meaning this whole multitude of men living at this time are continuously craving for a token.

**Verily** is the word of emphasis in this sentence. This is assured to stress the truth and validity of our Lord’s previous teaching.

**Am saying** is present tense meaning Jesus is continuously affirming the condition of no possibility of a sign to this generation. Matthew earlier says: “But that One who has answered said to them, a wicked and adulterous generation is seeking for a sign, there will be no sign given to it,” Mt 12:39. Luke says that only the sign of his resurrection in reference to the sign of Jonah who was in the belly of the fish for three days and three nights: “But while the crowds were being gathered together he began to be saying, this is a wicked generation; it is seeking after a sign, and it will not be given a sign except the sign of Jonah the prophet,” Lu 11:29. Matthew repeats the same: “A wicked and adulterous generation is seeking a sign, there will be no sign given to it, except the sign of Jonas the prophet. And he left them and went away,” Mt 16:4.

#### **Mark 8:13**

**Has left** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “And he left them and departed.” Jesus went away from these religious leaders.

**Entered** is past tense participle translated with the use of attendant circumstance. Jesus stepped into a boat again. TR & MSS has an article with “boat” meaning it was the same boat as before or it is a specific boat. MSS does not have “to the other side.”

**Went away** is past tense meaning Jesus departed by boat to the other side of the sea.

#### **Mark 8:14**

**Forgot** is the word of emphasis in this sentence. This verb is past tense meaning the disciples forgot to bring the food except one loaf with them in the boat. This forgetfulness brings a great teaching lesson from our Lord of not neglecting also the wrong teaching of the Pharisees.

#### **Mark 8:15**

**Was opening Himself** is the word of emphasis in this sentence. This verb is imperfect tense in middle voice meaning Jesus was continuously setting forth his mind to these disciples by affirming the following teaching.

**Keep beholding, keep discerning** both are present tense imperatives meaning keep continuously taking heed, keep continuously observing to keep a distance from the false teaching of the Pharisees and the wrong teaching of Herod. Instead of Herod, Matthew has the leaven of the Sadducees.

#### **Mark 8:16**

**Were reasoning** is the word of emphasis in this sentence. This verb is imperfect tense meaning these disciples were continuously deliberating with one another by affirming the following statement. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Are having** is present tense meaning the disciples are not continuously possessing loaves.

#### **Mark 8:17**

**Knew** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of cause: “*because*.” Moffatt and Murdoch have the use of attendant circumstance: “And Jesus knew it, and said to them.” AV, Garnier, NET, Tyndale and Williams have the use of time: “And when Jesus knew that he said unto them.” Jesus understood by experience what these disciples were thinking: “And after Jesus immediately has known in his Spirit that they are reasoning thus to them within themselves, he said to them, why are ye reasoning these things in your hearts?” Mr 2:8. “But Jesus himself was not trusting himself to them, because he is knowing all men,” Joh 2:24.

**Are reasoning** is present tense meaning the disciples are continuously deliberating that they are not continuously possessing loaves.

**Not yet** is the word of emphasis in this sentence. This adverb is modifying the verb “perceiving.”

**Are perceiving or understanding** are present tenses meaning these disciples are not yet continuously considering or are joining together in their minds.

**Yet** is the word of emphasis in this sentence. This adverb modifies the verb “are having.”

**Are having** is present tense meaning these disciples are still possessing hearts of stone.

**Hardened** is perfect tense in passive voice participle translated with the use of simple adjective modifying “hearts.” The perfect tense displays that their hearts were affected in the past and are having abiding results. The passive voice displays that the influence is from outside circumstances.

#### **Mark 8:18**

**Eyes** is the word of emphasis in this sentence. This noun is direct object of the verb “are having.”

**Are having** is present tense participle translated with the use of concession: “*although*.” HCSB, Murdoch and Tyndale have the use of attendant circumstance: “Have ye eyes and see not?” Garnier has the use of time: “Do you not see while having eyes?” These disciples are continuously possessing the faculty of knowing.

**Are not seeing** is present tense with negation meaning these disciples are not continuously discerning. The particle “*ou*: not” with the question is expected answer: Yes!

**Ears** is the word of emphasis in this sentence. This noun is direct object of the verb “are having.”

**Are having** is present tense participle translated with the use of concession: “*although*.” HCSB, Murdoch and Tyndale have the use of attendant circumstance: “and have ye ears and hear not?” Garnier has the use of time: “Do you not hear while having ears?”

**Are not hearing** is present tense with negation meaning these disciples are not continuously understanding. The particle “*ouk*: not” with the question is translated with expected answer: Yes!

**Not** is the word of emphasis in this sentence. The particle “*ou*: not” with this question is expected answer: Yes!

**Are remembering** is present tense meaning these disciples are not continuously holding in memory of the teachings and miracles our Lord has performed. Peter recalled these words: “Wherefore I will not neglect always to be putting you in remembrance concerning these things, although ye know these things and have been steadfast in truth which is presenting to you,” 2Pe 1:12.

#### **Mark 8:19**

**When** is the word of emphasis in this sentence. This adverb modifies the verb “broke.”

**Broke** is past tense meaning Jesus broke off the five loaves to 5,000 people.

**Took up** is past tense meaning the disciples carried off 12 picnic baskets of leftovers.

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these disciples are continuously affirming twelve.

#### **Mark 8:20**

**When** is the word of emphasis in this sentence. This adverb is modifying the verb supposedly added “*broke*” because of the previous verse.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these disciples replied, seven.

#### **Mark 8:21**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to his disciples.

**Are not understanding** is present tense with negation meaning these disciples are not continuously discerning. The particle “*ou*: not” with a question is expected answer: Yes! Matthew expanded of the latter result: “Then they understood that he said not to be beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees,” Mt 16:12. Jesus asked earlier if they understood the parables, and they replied yes: “Jesus is saying to them, understand ye all these things? They are saying to him, Yes! LORD,” Mt 13:51. What patience our Lord must have with his students as God is with us.

#### **Mark 8:22**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. Now entering Bethsaida, Jesus found another blind person.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 17. Blind man 8:22-26

22 And He **is coming** (to) Bethsaida; and they are bringing to Him a blind *man*, and are beseeching Him in order that He may touch him. 23 And He **took hold of** the hand of the blind *man* and **led him forth** out of the village, and after He spit (upon) his eyes, He was laying *His* hands upon him and **was asking him** if he is beholding anything. 24 And after he **looked up** he was saying, I am beholding the men, for I am seeing *them who* are walking as *trees are walking*. 25 **Then** He **laid** *His* hands again (upon) his eyes, and **made him** to look up. And he **was restored** and looked on clearly all *men*. 26 And He **sent him** (to) his house, saying, neither do enter (into) the village, nor do tell *it* to any one (in) the village.

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously appearing to Bethsaida. Jesus was there earlier: "And he immediately compelled his disciples to enter into the boat, and to be going before to the other side to Bethsaida, until he himself should dismiss the crowd," Mr 6:45. "And the sent ones returned and related to him whatsoever they did.

And he took them and retired apart into a desert place of a city which is being called Bethsaida,” Lu 9:10. Philip was from Bethsaida: “Now Philip was from Bethsaida, of the city of Andrew and Peter,” Joh 1:44.

**Are bringing and are beseeching** are present tenses meaning the crowds are continuously bringing forth a blind person to Jesus and are continuously begging him for the purpose that our Lord may touch this blind person once.

### **Mark 8:23**

**Took hold of** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After taking up the blind man by the hand he evacuated him outside the worktown.” Jesus seized upon this blind person by his hand because of the multitudes which were pressing upon them.

**Led** is past tense meaning Jesus brought forth this blind person out of Bethsaida.

**Spit** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch and Tyndale who have the use of attendant circumstance: “spat in his eyes and put his hands upon him, and asked.” Either way, Jesus spit directly in this blind person’s eyes. Normally spitting in the face is the rudest way to express disdain, but here it is for healing. This saliva is to anoint the dried up gummed eyes. Jesus did spit on his own hands and touched a mute person’s tongue: “and he spit and touched his tongue,” Mr 7:33. Jesus later also spit on some clay and applied to the blind man: “After he has said these things, he spat on the ground, and made clay of the spittle, and applied the clay to the eyes of the blind man,” Joh 9:5. The man in John’s Gospel was born blind, but here this person was not as Jesus asked what he could perceive.

**Was laying** is past tense participle translated with the use of attendant circumstance. The power was not in the spittle, but the application of this saliva. Jesus put his hands upon the spittle to rub this blind person eyes to absorb the saliva and to rub out the dryness.

**Was asking** is imperfect tense meaning Jesus was continuously questioning this blind person.

**Is beholding** is present tense meaning if this blind person is continuously discerning anything.

### **Mark 8:24**

**Looked up** is past tense participle translated with the use of time: “*after*.” EMTV and Garnier agree with this use while most other translations have the use of attendant circumstance: “And he gazed, and said.” This blind person recovered his lost sight.

**Was saying** is imperfect tense meaning this blind person was continuously affirming.

**Am beholding** is present tense meaning this blind person is continuously perceiving the human beings as trees which are continuously walking.

### **Mark 8:25**

**Then** is the word of emphasis in this sentence. This adverb meaning “next” is modifying the verb “laid.”

**Laid again** is past tense with the adverb meaning Jesus put his hands upon his eyes anew.



**Made** is past tense meaning Jesus ordained this man to recover his lost sight. This infinitive with this verb is past tense and explains what this ordinance was. This infinitive verb means to discern among this restoration.

**Was restored** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning Jesus restored this man's former eyesight as he was not born blind. This one could discern what proper eyesight is.

**Looked on clearly** is past tense with adverb meaning this man turned his eyes on all things clearly. This adverb is only found here in the New Testament.

### **Mark 8:26**

**Sent** is the word of emphasis in this sentence. This verb is past tense meaning Jesus dismissed to his own house by affirming the following exhortation.

**Do not enter nor do tell** both are past tense subjunctives with negation meaning this hortatory is a strong encouragement to not spread the news concerning this miracle. Anytime Jesus ordered them to not proclaim his power to heal, they did it more: "And he charged them in order that they may tell no one; but as much as he himself were charging them, they were proclaiming it exceeding more abundantly," Mr 7:36.

### **Mark 8:27**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of

Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 16. Confession of Peter 8:27-38

27 And Jesus and his disciples **went forth** (into) the villages of Caesarea of Philippi; and He was questioning His disciples (by) the way, saying to them, whom are the men saying *that* I am? 28 And **these ones** answered, John the Dipper; and others, Elias; but others one of the prophets. 29 And **He** Himself is saying to them, but whom are ye yourselves saying *that* I am? And Peter who **answered** is saying to Him, Thou Thyself are the Christ. 30 And He **strictly charged** them in order that they might be telling no one (concerning) Him. 31 And He **began** to be teaching them that it is necessary for the Son of Man to suffer many things, and to be rejected (of) the elders and the chief priests and the scribes, and to be killed, and to rise *again* (after) three days. 32 And He was speaking **openly** that saying. And Peter **took Him and began** to be rebuking Him. 33 But **that One** Who has turned and has seen His disciples, rebuked Peter, saying, keep getting behind Me, Satan; for thou are not thinking about the things of God, but the things of men. 34 And *after* He **has called to** the crowd (with) His disciples He said to them, whosoever is desiring to come after Me, let him deny himself, and let him take up his cross, and let keep following Me. 35 For **whoever** should be desiring to save his life, will lose it; but whoever should lose his life on account of Me and of the glad tiding, he himself will save it. 36 For **what** will it profit a man if he should gain the whole world and should lose his soul? 37 Or **what** will a man give *as* an exchange for his soul? 38 For **whoever** should be ashamed of Me and My words (in) this adulterous and sinful generation, also the Son of man will be ashamed of him when He should come (in) the glory of His Father (with) the holy messengers.

**Went forth** is the word of emphasis in this sentence. This verb is past tense meaning Jesus and his disciples declared themselves into the villages of Caesarea of Philippi.

**Was questioning** is imperfect tense meaning Jesus was continuously interrogating his disciples during their travels.

**Are saying** is present tense meaning the individuals are continuously affirming the heritage or description of our Lord. Jesus called himself “son of man” in Mark: “So that the Son of man is LORD also of the Sabbath,” Mr 2:28. The angel told Mary that Jesus is the Son of God: “And the messenger answered and said to her, the Holy Spirit will come upon thee, and power of the Highest will overshadow thee; wherefore also the Holy thing which is being born will be called Son of God,” Lu 1:35. The demons also declared this fact: “and demons were going out also from many, crying out and saying, thou thyself are the Christ the Son of God.” Lu 4:41. At the end of our Lord’s ministry, he confessed this to the religious leaders: “And all said, therefore thou thyself are the Son of God? And he was saying to them, ye yourselves are saying, I myself am.” Lu 22:70.

**Am** is present tense infinitive translated with the use of indirect discourse with the conjunction “*that*” added for better reading. The personal pronoun “me” is translated as accusative of general reference

becoming the subject of this infinitive verb. It was time for these disciples to reveal of how much influence the fame of Jesus has affected their faith. This is the most important question which confronts all generations: who is Jesus? Are you thinking of Christ? Jesus started with the public opinion concerning himself.

### **Mark 8:28**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “disciples” in the previous verse.

**Answered** is past tense meaning these disciples gave an answer to this question. Herod thought that Jesus was John the Dipper, Mr 6:14. Others say it is Elijah who must come to prepare the way for the Messiah. Luke says: “some prophet of the ancients has arisen,” Lu 9:19. The opinion of the crowds is various. The disciples did not mention the opinion of the religious leaders as they had bitter hostility towards our Lord, and the popular opinion was that Jesus was only a carpenter.

### **Mark 8:29**

**He** is the word of emphasis in this sentence. This pronoun is also emphatic subject “himself” of the verb “is saying.”

**Is saying** is present tense meaning Jesus himself is continuously affirming to these disciples.

**Are saying** is present tense meaning these disciples themselves are continuously affirming their own revelation concerning who Jesus is.

**Am** is present tense infinitive translated with the use of indirect discourse and the personal pronoun “me” is translated as accusative of general reference being the subject of this infinitive verb as the conjunction “that” is added for better reading.

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying “Peter.”

**Is saying** is present tense meaning Peter is continuously affirming to Jesus.

**Are** is present tense meaning Jesus himself is the Messiah, the anointed One. Luke says that Jesus is “the Christ of God,” Lu 9:20. Matthew says that Jesus is “the Christ, the Son of the Living God,” Mt 16:16. Andrew already mentioned to Peter that he found “the Messiah,” Joh 1:41. Philip also earlier told Nathanael that Jesus was whom Moses wrote in the law and the prophets, Joh 1:45. Nathanael told Jesus: “thou thyself are the Son of God, King of Israel,” Joh 1:49. Also earlier Peter did say: “Thou thyself are the Christ the Son of the living God,” Joh 6:69. Robertson wrote: “But did the disciples still believe in Jesus as Messiah after all the defections and oppositions seen by them?” John wrote later in his epistle: “Whosoever should confess that Jesus is the Son of God, God is abiding in him, and he himself in God,” 1Jo 4:15.

### **Mark 8:30**

**Strictly charged** is the word of emphasis in this sentence. This verb is past tense meaning Jesus admonished his disciples with the purpose to not continuously affirming that Jesus is Christ. This was an on-going process as Jesus wanted to avoid political complications and a revolutionary movement: “Therefore after the men saw what sign Jesus did, they were saying, this is truly the Prophet who is coming into the world,” Joh 6:14.

### Mark 8:31

**Began** is the word of emphasis in this sentence. This verb is past tense meaning Jesus started to continuously instructing his disciples concerning his suffering, rejection, death and resurrection.

### Mark 8:32

**Openly** is the word of emphasis in this sentence. This noun explains the manner Jesus was continuously affirming that truth concerning his death. Jesus uttered all things to his disciples.

**Took to himself** is the word of emphasis in this sentence. This verb is past tense in middle voice participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after taking him aside.”

**To be rebuking** is present tense infinitive with the use of completing the verb “began.” Peter started to continuously reprove Jesus.

### Mark 8:33

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

**Has turned and has seen** both are past tense participles translated with the use of substantive modifying “that One.” Jesus turned himself and observed his disciples. The next rebuke will be done in full view of the whole group.

**Rebuked** is past tense meaning Jesus reproved in return Peter by continuously affirming.

**Keep getting** is present tense imperative meaning keep withdrawing Satan away from Jesus. Peter’s opposing view of the cross is taking part of Satan’s opposing the divine will of God. Jesus is ordering Peter to take his proper place and follow the teaching of his Lord. Peter just gave a confession of truth, and now speaks the language of the deceiver. Trying to dissuade Jesus from his death upon which salvation is solely dependant was doing the work of the adversary. Satan is the accuser of the brethren, but God declares: “Behold, my servant,” Isa 52:13. Jesus told Satan the same during his temptations: “Then Jesus is saying to him, keep going away behind me, Satan; for it has been written, thou will worship the LORD thy God, and thou will serve him alone,” Mt 4:10. Matthew added what Jesus told Peter: “thou are an offence to me,” Mt 16:23.

**Are not thinking about** is present tense with negation meaning Peter is not continuously striving for the things of God. Peter is continuously seeking the things of men which are forming the revolution against the Roman Empire and establishing a Kingdom in Israel.

### Mark 8:34

**Has called to** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV and Garnier agree with this use while most other translations have the use of attendant circumstance: “Jesus called the crowd with his disciples and said.” Jesus summoned the crowd along with his disciples.

**Said** is past tense meaning Jesus spoke to this crowd and his disciples. This is not to ridicule Peter as most of the crowd did not even hear what Peter said to our Lord. This is a broad appeal to daily living for Christ. Living for Christ is dying to self.

**Is desiring** is present tense meaning that one is continuously wishing to follow Jesus.

**Let deny and let take up** both are past tense imperative meaning let that one lose sight of one's interests and bear their own tribulations. Luke adds: "daily," Lu 9:23, meaning this denial and bearing will occur daily but not continually, as not present tense. God will not give us more than we can bear: "Temptation has not taken you except what belongs to man is found; and faithful is God, who will not allow that ye are tempted above what ye are being able, but will make with temptation also the issue, that ye are being able to bear it." 1Co 10:13. This teaching is not self-infliction towards holiness.

**Let keep following** is present tense imperative meaning that one is exhorted continuously to keep accompanying Jesus in all doings. We are exhorted to follow our Shepherd: "My sheep are hearing my voice, and I myself am knowing them; and they are following me," Joh 10:27. Peter was told later that he would die for his Lord, and Jesus exhorted him: "But he said this signifying by what death he will glorify God. And after he said this he is saying to him, keep following me." Joh 21:19. The writer of Hebrews challenges us: "Therefore let us keep going forth to him outside the camp, bearing his reproach," Heb 13:13.

#### **Mark 8:35**

**Whoever** are the words of emphasis in this sentence. This pronoun and the particle "if" is the subject of the verb "should be desiring."

**Should be desiring** is present tense subjunctive meaning if the one should be continuously wishing to preserve one's mortal life.

**Will lose** is future tense meaning all efforts to maintain their physical status will fail: "And (for) as much as it is being apportioned to men once to die, and (after) this, judgment," Heb 9:27.

**Should lose** is past tense subjunctive meaning if the one should give over his ambitions for the Lord.

**Will save** is future tense meaning this one will rescue his soul. Notice the distinction in the use of "save" and "life." There are two senses for each word, and Jesus used this in this teaching.

#### **Mark 8:36**

**What** is the word of emphasis in this sentence. This pronoun is direct object of the verb "will profit."

**Will profit** is future tense meaning a human being will prevail a certain thing.

**Should gain and should lose** both are past tense subjunctives meaning the condition of this one should acquire all what the world can offer and should suffer loss to his own soul: "and I will say to my soul, soul, thou are having many good things which are being laid by for many years; keep taking thy rest, eat, drink, keep being merry. But God said to him, fool, they are requiring thy soul from thee this night; and what prepared thou to whom it will be?" Lu 12:19-20. Paul says: "But what things were to me gain, I have esteemed these to be loss on account of Christ; but rather I therefore I yea I also I am esteeming all things to be loss on account of the excellency of the knowledge of Christ Jesus my LORD, on account of whom I suffered loss of all things, and I am esteeming these to be refuse, in order that I may gain

Christ, and may be found in him, not having my righteousness which is out of the law, but which is by faith of Christ, the righteousness out of God on faith,” Php 3:7-9.

### **Mark 8:37**

**What** is the word of emphasis in this sentence.

**Will give** is future tense meaning a human being will supply a certain thing. This certain thing is appositional to exchange which means man cannot redeem his soul with anything that he could possess. Therefore this one has nothing to offer for his soul.

### **Mark 8:38**

**Whoever** is the word of emphasis in this sentence. This pronoun and the particle is the subject the verb “should be ashamed.”

**Should be ashamed** is past tense subjunctive meaning if this one should disgrace Jesus and our Lord’s words which are the truth of Christ must suffer, die and rise again. Peter just refuted this teaching, and our Lord is now warning others about the dangers of such reproof. But Peter confessed our Lord before men: “Therefore everyone whosoever will confess in me before men, I also myself will confess him before my Father who is in the heavens but whosoever should deny me before men, I myself also will deny him before my Father who is in the heavens,” Mt 10:32-33. Peter stood up for Jesus at Pentecost: “And Peter said to them, repent, and let each of you be dipped in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit,” Ac 2:38.

**Should come** is past tense subjunctive meaning at the time when Jesus should appear at his second coming: “For the Son of man is being about to be coming in the glory of his Father with his messengers; and then he will render to each according to his doing,” Mt 16:27. The next verse is NOT the second coming, but referring to the transfiguration explained in the next chapter, and even include Pentecost when the power of the Kingdom of God is fulfilled as Christ is sitting at the right of God.

### **Mark 9:1**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be

John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 18. Transfiguration 9:1-13

1 And He **was saying** to them, verily I am saying to you, "there are some of the ones who have stood here, who should in no wise taste death until they should see the kingdom of God *which* has come (in) power." 2 And (after) **six days** Jesus is taking with Him Peter and James and John, and is bringing them up (into) a high mountain apart alone; and He was transformed (before) them, 3 and His garments became shining, exceedingly white as snow *is*, such as a fuller is not being able to whiten (on) the earth. 4 And Elias (with) Moses **appeared** to them, and they were talking with Jesus. 5 And after Peter answered he is saying to Jesus, Rabbi, it is good for us to be here; and let us make three booths, one for Thee, and one for Moses, and one for Elias. 6 For he knew **not** what He will say; for they were greatly afraid. 7 And there **came** a cloud *which* was overshadowing them; and a voice came (out of) the cloud, this is My Son the Beloved: keep hearing Him. 8 And after they have looked around **suddenly they saw** no one any longer, but Jesus alone (with) them. 9 And while they **were descending** (from) the mountain He charged them in order that they may relate to no one what they saw, except whenever the Son of man should arise (from among) *the* dead. 10 And they kept **that saying** (among) themselves, *although* they were disputing what is the *saying* to rise (from among) *the* dead. 11 And they **were asking Him**, saying, "are the scribes saying that Elias must come first?" 12 And that One Who has answered said to them, Elias *who* indeed came first, is restoring all things; and how it has been written (of) the Son of Man in order that He may suffer many things and may be considered as nothing. 13 But I **am saying** to you, "Elias also has come, and they did to him whatever they desired, as it has been written (of) him."

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to the crowd with his disciples, remember the previous chapter in verse 34. This chapter division is not part the original writings. This continues from the teaching of Jesus who began to be teaching concerning the suffering, death and resurrection. The last verse spoke of our Lord's glorious appearing with his angels. This is his second coming: "For the Son of man is being about to be coming in the glory of his Father with his messengers; and then he will render to each according to his doing," Mt 16:27.

**Am saying** is present tense meaning Jesus is continuously affirming to this crowd. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Have stood** is perfect tense participle translated with the use of substantive modifying the pronoun “some.” There are certain ones who have stood in this place. These certain ones of this crowd will see the kingdom of God coming in power. It is true that the second coming will be with power: “And then the sign of the Son of man will appear in the heaven; and then all the tribes of the land will wail, and they will see the Son of man, who is coming on the clouds of heaven with power and great glory,” Mt 24:30. But the power of the kingdom of God is revealed by the resurrection: “Son of God who has been marked out in power, according to the Spirit of Holiness, by the resurrection of the dead, Jesus Christ our LORD,” Ro 1:4. This Gospel which Jesus began to be teaching his disciples is the power of God: “For I am not being ashamed of the glad tidings of the Christ: for it is the power of God unto salvation to everyone who is believing, both to Jew first and to Greek,” Ro 1:16. The preaching of the cross is the power of God: “For the word of the cross is foolishness to the ones who are being perished, but to the ones who are being saved it is to us the power of God,” 1Co 1:18. Our faith is not the leaven of the Pharisees: “and my word and my preaching became not in persuasive words of man’s wisdom, but in demonstration of the Spirit and of power,” 1Co 2:4. “For the kingdom of God is not in word, but in power,” 1Co 4:20. This powerful kingdom is a spiritual kingdom with future expectations: “and God raised up both the LORD, and will raise us out by his power,” 1Co 6:14. These disciples saw the resurrection of Jesus with the same far off expectation. Martha also understood this far view of the resurrection: “Martha is saying to him, I know that he will rise again in the resurrection in the last day,” Joh 11:24.

**Should in no wise taste** is past tense subjunctive with double negation meaning certain ones will still be alive when Jesus will rise from the grave.

**Should see** is past tense subjunctive meaning the condition of the time is to notice this powerful kingdom of God. This time occurred during Pentecost when they noticed this powerful spiritual kingdom. This is not the destruction of the temple, but the coming of the Holy Spirit on that great Day of Pentecost. The Psalmist says: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. Stephen saw our Lord: “But he who was full of the Holy Spirit, looked intently into heaven, and saw the glory of God, and Jesus who had stood at the right hand of God, and said, behold, I am beholding the heavens which are opening, and the Son of man who has stood at the right hand of God,” Ac 7:55-56.

## **Mark 9:2**

**(After) six days** are the words of emphasis in this sentence. Matthew and Mark both have this saying, but Luke has “about eight days.” There is no distinction between these Gospels as they both mean during the seventh day, as “about” in Luke means “nearly;” and “after” here means afterwards which becomes the seventh day.

**Is taking with and is bringing up** both are present tenses meaning Jesus is continuously taking besides himself Peter and James and John and is continuously leading them up. Luke says that they went there to pray. These three disciples are not the most beloved or elevated in rank among the other disciples, but on the contrary, these disciples were the weakest of the apostles. Noting we will not include Judas Iscariot as he was even a saved disciple. These three were leaders, but had pride issues. James and John wanted to be seated on the left and right of the throne of Christ. Peter bragged that he would die for Christ and that he left all: “And Peter said, behold, we ourselves left all and followed thee,” Lu 18:28. These three were the most immature followers among all. So our Lord had to carry them like babies because Jesus knew that they would become useful in the Kingdom of heaven.



**Was transformed** is past tense in passive voice meaning God changed our Lord with divine brightness on the mount of transfiguration. The Greek word is “*metamorphoo*” where we get our English word “metamorphous.” This was not a light shining from without but rather from within. Our Lord was in the eternal state, the same in which our bodies will be changed to be like his. Our earthly body will change to this heaven body.

### **Mark 9:3**

**Shining** is present tense participle translated with the use of periphrastic modifying the verb “became.” Our Lord’s clothes happened to be continuously glistening even whiter than snow and no modern laundry cleaning could produce such brightness. Our Lord’s brightness was dazzling like lightning. This does not show the deity of Christ, but rather the humanity of Christ: “And that Word became flesh, and tabernacled among us, and we discerned his glory, a glory as of an only begotten with the Father, full of grace and truth,” Joh 1:14.

### **Mark 9:4**

**Appeared** is the word of emphasis in this sentence. This verb is past tense meaning God permitted Elijah and Moses to be seen to these three apostles.

**Were talking with** is imperfect tense meaning Elijah and Moses were uttering the exodus of Jesus with our Lord. Their discussion was concerning the upcoming death of Jesus: “these ones who appeared in glory were speaking of His departure which He was being about to be accomplishing in Jerusalem,” Lu 9:31.

### **Mark 9:5**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translated have the use of attendant circumstance: “Then Peter interrupted and said to Jesus.” Garnier has translated with the use of manner: “By way of responding.” Some translations have taken the liberty to use dynamic equivalence and use this participle as quotation marks. Notice that there was not even a question proposed, but Peter is proposing a solution to this event.

**Is saying** is present tense meaning Peter is continuously affirming to Jesus by addressing him as Jewish teacher. Peter thinks that he is giving honour to his Master, but he is neglecting the previous teaching concerning the upcoming suffering, death and resurrection of our Lord.

**Let make** is past tense subjunctive meaning this hortatory of strong exhortation to Jesus to permit these three apostles to set up three tents. Peter wanted this event to last forever, and forget about what the will of God is.

### **Mark 9:6**

**Not** is the word of emphasis in this sentence. Peter knew not intellectually what he will say from that point because they were all terrified. Peter was previously asleep and now out of the excitement and awesomeness of this event, Peter continues his absolute stupidity.

### **Mark 9:7**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning an overshadowing cloud came to pass and a voice came out of this cloud. TR adds the participle: “saying.”

**Is**, is present tense meaning God is saying that Jesus is his Beloved Son. At the dipping of our Lord, God spoke: “and a voice came out of the heavens, thou thyself art my Son the Beloved, in whom I found delight,” Mr 1:11.

**Keep hearing** is present tense imperative meaning these apostles are exhorted by God to keep giving ear to our Lord’s teachings. This was a rebuke especially to Peter to take heed of the instructions that Jesus must now go to Jerusalem and give his life for the ransom of many: “No one is taking it from me, but I myself am laying it down of myself. I am having authority to lay it down, and I am having authority to take it again; I received this commandment from my Father,” Joh 10:18.

### **Mark 9:8**

**Suddenly** is the word of emphasis in this sentence. This adverb modifies the verb have looked around.

**Have looked around** is past tense participle translated with the use of time: “*after*.” AV, Murdoch and NET agree with this use while Tyndale has the use of attendant circumstance: “they looked round about them, and saw no man more.” Most translations did not put a use to this participle. These three apostles looked around suddenly. Matthew has it: “lifting up their eyes,” Mt 17:8.

**Saw** is past tense meaning these three disciples noticed that Elijah and Moses were absent except Jesus with them. All leaders and great prophets come and go, but Jesus abides forever: “And Moses indeed was faithful in all his house as a ministering servant, for a testimony of the things shall be spoken; but Christ is faithful as a son is faithful over his house, Whose house we ourselves are, if indeed we should hold the boldness and the boasting of the hope unto the end,” Heb 3:5-6.

### **Mark 9:9**

**Were descending** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute with reference to being subject of this genitive participle. These four are continuously coming down from the mountain.

**Charged** is past tense meaning Jesus admonished the three apostles.

**May relate** is past tense subjunctive meaning the purpose of this order was that these three disciples may not describe to anyone what they discovered at the transfiguration until after the resurrection of Jesus from the grave.

**Should arise** is past tense subjunctive meaning the time will come that Jesus should arise from among the dead.

### **Mark 9:10**

**That saying** is the word of emphasis in this sentence. The article with this noun is previous reference referring back to “what” in the previous verse. This noun means word or account.

**Kept** is past tense meaning these three disciples retained this account of the transfiguration among themselves. Luke says: “they told to no one in the days,” Lu 9:36.

**Were disputing** is present tense participle translated with the use of concession: “*although*.” Murdoch, TWENTY and Tyndale have the use of attendant circumstance: “They seized upon these words and discussed with one another.” Garnier and Williams translated with the use of time: “as they continued to discuss among themselves.” Most other translations have not given a use to this participle. These three disciples were continuously discussing what to rise from among the dead means. These three apostles still believed that Jesus will rise at the end times, but the three days was a question of destroying the Temple and rebuild it in three days. Only after the power of the Kingdom of heaven has arrived during Pentecost, these disciples finally understood that Jesus was speaking concerning his body: “Therefore the Jews said, this temple was built forty and six years, and will thou thyself raise it up in three days? But this One himself was speaking concerning the temple of his body,” Joh 2:20-21.

### Mark 9:11

**Were asking** is the word of emphasis in this sentence. This verb is imperfect tense meaning these three disciples were continuously interrogating Jesus by continuously affirming. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Must come** is present tense and the past tense infinitive with the use of subject. This means it is continuously necessary that Elijah will appear first. These scribes have not rendered the Scriptures correctly, so these disciples wanted to understand the coming of Elijah: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD,” Mal 4:5. Elijah is supposed to precede the coming of the Messiah. But they had just seen the Messiah had come before Elijah. Now they were puzzled. Peter, James and John were introduced to Moses and Elijah by Jesus or Peter recognised these two celestial guests by their glorious forms from the Holy Spirit (the same way Peter recognised that Jesus is the Christ, the Son of God). If this is so, we will recognise Adam, Abraham, David, and all other men of faith when we get to heaven. We will not need name tags in heaven as we will know him as he is: “but we know that if he should be manifested, we will be like him, for we will see him as he is,” 1Jo 3:2.

### Mark 9:12

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous reference.

**Is restoring** is present tense meaning Elijah is continuously renewing the hope of the messianic and eschatological inner restitution affected by the spiritual appearance of John the Dipper. John came in the spirit of Elijah and forerunner of the Messiah for this spiritual Kingdom of God. The disciples still were looking for the physical and political Kingdom at the ascension: “Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom (at) this time to Israel?” Ac 1:6. John’s mission is continuously restoring all things for preparing the way of Jesus: “It is necessary for that One to be increasing, but for me to be decreasing,” Joh 3:30.

**Has been written** is perfect tense in passive voice meaning the prophets have penned that the Messiah will suffer death and treat our Lord with contempt. They will kill Jesus and utterly despise him: “But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head,” Ps 22:6-7. “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture,” Ps

22:16-18. “Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink,” Ps 69:19-21. “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth,” Isa 53:3-9.

### **Mark 9:13**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these three disciples. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Has come** is perfect tense meaning Elijah has appeared and is having abiding results.

**Did** is past tense meaning they killed John and they will do the same to Jesus. The death of John the Dipper was a prophecy of what would happen to Jesus. Matthew adds: “Then the disciples understood that he spoke concerning John the Dipper to them,” Mt 17:13. These betrayers and murderers have done this to many of the prophets: “And they killed the ones who have announced before concerning the coming of the Just One, of whom now ye yourselves have become betrayers and murderers!” Ac 7:52.

### **Mark 9:14**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings,

Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus heals a boy with unclean spirit.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 19. Boy with unclean spirit 9:14-29

14 And after **He has come** (to) the disciples He saw a great crowd (around) them, and scribes who were discussing with them. 15 And after all the crowd **immediately** has seen Him they were greatly amazed, and they were running to Him and were saluting Him. 16 And He asked the scribes, what are ye discussing (with) them? 17 And one (out of) the crowd **answered and said**, Teacher, I brought my son to Thee, who is having a dumb spirit. 18 And whosoever should seize **him** it is dashing him down; and he is foaming and is grinding his teeth, and he is being withered away; and I spoke to Thy disciples in order that they may throw it out, and they were not strong. 19 But that One Who answered him is saying, O unbelieving generation, until when will I be (with) you? **Keep bringing** him (to) Me. 20 And they brought him (to) Him; and after the spirit has immediately seen Him it threw him into convulsions, and after he fell (upon) the earth he was being rolled foaming. 21 And He asked his father, how long time is it that this has become to him? And that one said, from childhood. 22 And **often** it threw him both (into) fire and (into) waters, in order that it may destroy him; but if Thou are being able *to do* anything, help us, and have pity (on) us. 23 And Jesus said to him, if thou are being able to believe, all things are possible to the one who is believing. 24 And after the father of the child immediately cried out (with) tears he was saying, I am believing, LORD, keep helping my unbelief. 25 But after Jesus **has seen** that a crowd is running together, He rebuked the unclean spirit, saying to it, dumb and deaf spirit, I Myself am commanding thee, come (out of) him, and thou should no more enter (into) him. 26 And it cried out and threw him into much convulsions, and came out; and he became as if dead, so that many are saying that he died. 27 But Jesus took him by the hand and rose him up, and he arose. 28 And after He **entered** (into) a house His disciples were asking Him apart, "were we ourselves not capable to throw it out?" Yes! 29 And He said to them, this kind is being able to go out (by) nothing except (by) prayer and fasting.

**Has come** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "after." Most translations agree with this use except Tyndale who has the use of attendant circumstance: "And he came to his disciples, and saw much people about them." Jesus approached his other nine disciples.

**Saw** is past tense meaning Jesus noticed a great multitude of people encircled around the disciples and scribes who were continuously questioning these nine disciples. These scribes are only mentioned here in this Gospel. These religious rulers were nagging and disputing these nine disciples with glee. The three

disciples: Peter, James and John were with Jesus and were coming down the mountain. Jesus perceived that the scribes were questioning his nine remaining disciples who stayed behind while the others went with our Lord.

### **Mark 9:15**

**Immediately** is the word of emphasis in this sentence. This favourite adverb of Mark shows the sudden change of focus from the scribes to the crowd. This adverb modifies the verb “has seen.”

**Has seen** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “And immediately the multitude saw him, and were surprised: and they ran and saluted him.” This crowd turned their attention now to our Lord.

**Were greatly amazed** is past tense in passive voice meaning the appearance of Jesus struck them with amazement.

**Were running** is present tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “kept greeting while running toward him.”

**Were saluting** is imperfect tense meaning these people were continuous in welcoming Jesus. HCSB and Moffatt translated this verb as infinitive: “ran to greet him.”

### **Mark 9:16**

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning Jesus enquired of the scribes.

**Are discussing** is present tense meaning these scribes are continuously questioning these nine apostles. Jesus put this question to these scribes because he knew their intent. Jesus also noticed the embarrassment of the nine who could not heal this boy who was possessed with an unclean spirit.

### **Mark 9:17**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Some translations use dynamic equivalence by translating this verb or the main verb as quotation marks.

**Said** is past tense meaning the father of the demon possessed boy spoke.

**Brought** is past tense meaning this father brought forward his son or carried this burden to our Lord. This boy was with unclean spirit as Matthew says: “for he is being a lunatic and is suffering miserably.” Mt 17:15. Some say that the word lunatic means that this boy was moon struck as epilepsy returns and increase with the increase of the moon. Those at that time knew nothing of epilepsy. This neurological disorder renders unprovoked seizures. But if this is so, why does Jesus drive out the unclean spirit as mentioned in verse 25?

### **Mark 9:18**

**Him** is the word of emphasis in this sentence. This pronoun refers to this boy.

**Should seize** is past tense subjunctive meaning the condition of this disease has the possibility of taking possession of his body.

**Is dashing and is foaming and is grinding** all are present tense meaning this unclean spirit is continuously hurling the boy to the ground and is continuously foaming and is gnashing his teeth.

**Is being withered away** is present tense in passive voice meaning these episodes are continuously wasting away the health of this boy.

**Spoke** is past tense meaning this father bid our Lord's apostles.

**May throw** is past tense subjunctive meaning the purpose of this utterance was that these disciples may drive out this demon.

**Were not strong** is past tense with negation meaning these apostles did not have power.

#### **Mark 9:19**

**That One** is the word of emphasis in this sentence. This article is previous reference to "thee or Teacher" of the verse 17.

**Is saying** is present tense meaning Jesus is continuously affirming to this father.

**Will be** is future tense meaning this faithless generation will be with Jesus for only so long. Jesus is not referring to this father, or his disciples, but in general to this generation. In the last days, Paul is also speaking of that last generation: "But keep knowing this, that in the last days difficult times will be present," 2Ti 3:1. Their hardness of heart and unbelief was common during the ministry of Jesus. This is the fullness of times: "for the administration of the fullness of times, to head up all things in the Christ, both the things upon the heavens and the things upon the earth," Eph 1:10. "but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law," Ga 4:4. How frustrating this must have been for Jesus. It came to a point that "Jesus wept," Joh 11:35.

**Keep bringing** is the word of emphasis in this sentence. This verb is present tense imperative meaning keep bringing forth this boy. When all seems lost, bring them to Christ!

#### **Mark 9:20**

**Brought** is the word of emphasis in this sentence. This verb is past tense meaning the crowd brought forth the boy to Jesus.

**Has seen** is past tense participle translated with the use of time: "*after*." Most translations agree with this use meaning the unclean spirit noticed Jesus. TWENTY used a different subject: "no sooner did the boy see him." This is done because the participle is masculine while "spirit" is neuter. But the participle always uses the same subject as the main verb and the main verb "threw into convulsions" has the boy "him" as direct object. Notice again Mark's favourite adverb "straightway."

**Threw into convulsions** is past tense meaning the unclean spirit grasped the boy into spasmodic contractions.

**Fell** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “he fell to the ground and kept rolling about.” This boy fell to the ground.

**Was being rolled** is imperfect tense meaning this boy was continuously rolling on the ground by the unclean spirit in the manner of continuously foaming at the mouth. Garnier translates the participle “foaming” with the use of time: “while seething.” Murdoch, Tyndale, WEB and Williams translated this as attendant circumstance: “kept rolling over and foaming at the mouth.”

#### **Mark 9:21**

**Asked** is the word of emphasis this sentence. This verb is past tense meaning Jesus interrogated the father.

**Has become** is perfect tense meaning this occurrence has happened for how long to this boy? This started in the past and is having abiding results as it may injure the body.

**That one** is the word of emphasis in this sentence. This article is previous reference to “father” earlier in the verse.

**Said** is past tense meaning the father spoke that it was since he was a little boy or infant.

#### **Mark 9:22**

**Often** is the word of emphasis in this sentence. This adverb means frequently and modifies the verb “threw.”

**Threw** is past tense meaning the unclean spirit cast the boy into fire and into waters.

**May destroy** is past tense subjunctive meaning the purpose of this casting is that the unclean spirit may kill the boy.

**Help** is past tense imperative meaning bring aid to this family, not only to this boy as the father is going through misery.

**Have pity** is past tense participle translated with the use of attendant circumstance. This father exhorted for compassion on his family.

#### **Mark 9:23**

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord.

**Said** is past tense meaning Jesus spoke to this father.

**To believe** is past tense infinitive with the use of completing the verb “are being able.” Jesus is asking if this father is being capable of putting his trust in our Lord. The trust in the ability of our Lord will make all things possible: “And Jesus said to them, it is because of your want of faith. For verily I am saying to you, if ye should be having faith as a grain of mustard, ye will say to this mountain, remove hence thither, and it will remove; and nothing will be impossible to you,” Mt 17:20; “and whatever things ye should ask in prayer, if ye are believing, ye will receive for yourselves,” Mt 21:22. This does not mean that we need to see healings all the time: “Therefore Jesus said to him, unless ye should see signs and wonders ye shall in no wise believe,” Joh 4:48; “But apart from faith it is impossible to well please him; for it is necessary



for the one who is approaching to God to believe, that he is, and he is becoming a Rewarder for the ones who are seeking him out,” Heb 11:6.

### Mark 9:24

**Immediately** is the word of emphasis in this sentence. Mark’s favourite adverb modifies the verb “was crying out.”

**Cried out** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most translations have the use of attendant circumstance: “cried out and said.” This father croaked with tears.

**Was saying** is imperfect tense meaning the father was continuously affirming as soon after he gathered himself enough to speak.

**Am believing** is present tense meaning this father is continuously trusting in Jesus as able to aid and also this is saving faith as he called Jesus as LORD.

**Keep helping** is present tense imperative meaning this father is continuously exhorting Jesus to bring aid to his weakness of faith.

### Mark 9:25

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Williams has the use of cause: “because he saw.” Jesus noticed the rapid gathering of the crowd.

**Is running together** is present tense meaning the multitude of people are continuously rushing with over and over again. This compound verb consists with a double preposition: “*epi*: over” and “*sun*: together” and “*trecho*: to run” which would come together as “to run together besides.” This double compound verb only occurs here in the New Testament. This shows that the father approached Jesus away from the crowd as he was one of this first of the crowd to meet Jesus: “And after all the crowd immediately has seen him they were greatly amazed, and they were running to him and were saluting him,” Mr 9:15.

**Rebuked** is past tense meaning Jesus charged sharply the unclean spirit. This compound verb consists of: “*epi*: on” and “*timao*: to honour.” This means “to show honour to.” This unclean spirit is dumb and deaf meaning this demon is speechless and dull in hearing. Other demons were very vocal: “And Jesus rebuked him, saying, be silent, and come forth out of him,” Mr 1:25; “and he cried with a loud voice and said, what is it to me and to thee, Jesus, Son of God the Most High? I am adjuring thee by God, torment me not,” Mr 5:7. This was not a sickness of epilepsy as the demon departed from him: “And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour,” Mt 17:18.

**Am commanding** is present tense meaning Jesus himself emphatically is continuously charging this demon. This order upon this unclean spirit is very personal for our Lord. Jesus was not superstitious, but acknowledged that this demon was the cause of this boy’s behaviour. The power of the nine apostles was not the same as the Almighty God. Jesus gave these twelve apostles the power to heal diseases and to cast out demons: “And he appointed twelve in order that they might be with him, and in order that he might be sending them to be preaching, and to be having authority to be healing the diseases and to be throwing out the demons,” Mr 3:14-15. But these nine disciples were not in the power of the Spirit: “And Jesus returned in the power of the Spirit to Galilee,” Lu 4:14. They lacked faith in God by trusting in their own ability.

**Come** is past tense imperative meaning come forth this moment.

**Should enter** is past tense subjunctive meaning this hortatory is a strong exhortation to never come back. This is a strong warning that this demon will take heed to our Lord's desire.

#### **Mark 9:26**

**Cried out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translated agree with this use except AMP, Garnier and Moffatt who translated with the use of time: "after shrieking aloud and convulsing him violently." For a mute demon, this unclean spirit made such a noise.

**Threw into convulsions** is also past tense participle translated with the use of attendant circumstance. This demon grasped this boy into spasmodic contractions.

**Came out** is past tense meaning this unclean spirit departed from the boy.

**Became** is past tense meaning the boy had come close to death because of the demon's violence.

**Are saying** is present tense infinitive translated with the use of result because of the particle "so that." The adjective "many" in accusative case is translated with the use of accusative of general reference being the subject of this infinitive. Many ones of the multitudes are continuously affirming that the boy perished.

#### **Mark 9:27**

**Jesus** is the word of emphasis in this sentence. The focus now is upon our Lord.

**Took** is past tense participle translated with the use of attendant circumstance. Jesus took hold of the boy by means of the hand.

**Rose up** is past tense meaning Jesus recalled this dead boy to life. The point here should not be laboured if the boy was dead or our Lord just helped this boy to his feet, but it would seem confusing when the boy stood up on his own in the next verb.

**Arose** is past tense meaning the boy stood up.

#### **Mark 9:28**

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of accusative absolute with reference to time: "*after*." The personal pronoun "him" is also translated with the use of accusative absolute with reference to being subject of this accusative participle. Jesus went into a house. Because of the lack of article with "house," this place was just a place for retirement and refreshment.

**Were asking** is imperfect tense meaning these nine disciples were continuously interrogating our Lord privately. The conjunction "*oti*: that" after the verb of speaking is translated as quotation marks.

**Were not capable** is past tense with negation meaning these nine disciples emphatically were questioning that the power to cast out this demon was there! The negation “*ouk*: not” with this question is expected answer: Yes! They had the power before, but they should have performed it again. They were perplexed!

### **Mark 9:29**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these nine apostles.

**To go out** is past tense infinitive with the use of completing the present tense verb: “is being able.” This sort of demon is only being capable to depart by someone in prayer and fasting. At that time, the disciples were not fasting because the bridegroom was with them. MSS does not have fasting but the MSS has this word in their Matthew text: “But this kind is not going out except by prayer and fasting,” Mt 17:21.

### **Mark 9:30**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus heals a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 17. Teaching on humility 9:30-50

30 And after they went forth **from thence** they were going (through) Galilee; and He was not wishing in order that anyone may know *it*; 31 for He was teaching His disciples, and was saying to them, "the Son of man is being delivered (into) *the* hands of men, and they will kill Him; and *although* He was killed, He will arise on the third day." 32 But these ones were not understanding the saying, and were being afraid to ask Him. 33 And He came (to) Capernaum; and after He was (in) the house, He was asking them, what were ye discussing (among) yourselves (in) the way? 34 But these ones were being silent; for they discussed (with) one another (by) the way, who *was* greater. 35 And He sat down and called the twelve, and He is saying to them, if anyone is desiring to be first, he will be last of all and servant of all. 36 And He took a little child and sat it (in) their midst; and He took *it* in *His* arms and said to them, 37 whoever should receive one of such little children (in) My name, is receiving Me; and whoever should receive Me, is not receiving Me, but the One Who sent Me. 38 And John answered Him saying, Teacher, we saw someone *who* was throwing out demons in Thy name, who is not following us, and we prevented him, because he is not following us. 39 But Jesus said, stop preventing him, for there is no one who will do a work of power (in) My name, and is being able to speak readily evil of Me. 40 For **that one** is not (against) you, he is (for) you. 41 For **whoever** should give you to drink a cup of water (in) My name, because ye are Christ's, verily I am saying to you, he shall in no wise lose his reward. 42 And **whoever** should cause to offend one of the little ones who are believing (in) Me, it is good for him rather if a millstone is being place about his neck, and he has been thrown (into) the sea. 43 And if thy hand **should cause to offend** thee, cut it off: it is good for thee to enter maimed (into) life, *rather* than having the two hands to go away (into) Gehenna, (into) the unquenchable fire, 44 where their worm is not dying, and the fire is not being quenched. 45 And if thy **foot** should cause to offend thee, cut it off: it is good for thee to enter (into) life lame, *rather* than having the two feet to be thrown (into) the Gehenna, (into) the unquenchable fire, 46 where their worm is not dying, and the fire is not being quenched. 47 And if thine **eye** should cause to offend thee, throw it out: it is good for thee to enter (into) the kingdom with one eye, *rather* than having two eyes to be thrown (into) the Gehenna of fire, 48 where their worm is not dying, and the fire is not being quenched. 49 For everyone will be salted with fire, and every sacrifice will be salted with salt. 50 The salt *is* **good**, but if the salt should become saltless, (with) what will ye season it? Ye **are having** salt (in) yourselves, and keep being at peace (with) one another.

**From thence** is the word of emphasis in this sentence. This adverb means from that place modifying the verb "went forth."

**Went forth** is past tense participle translated with the use of time: "*after*." Jesus and his disciples departed from that place.

**Were going** is imperfect tense meaning Jesus and his disciples were continuously passing by the means of Galilee.

**Was not wishing** is imperfect tense with negation meaning Jesus was not continuously desiring their whereabouts.

**May know** is past tense subjunctive meaning the purpose of keeping their journeys secret was that the multitude may not perceive where they were. This knowledge is by experience of our Lord's travels. This

is the last time in this Gospel that Jesus wanted to remain in Galilee for solitude. Our Lord's brothers noticed this later: "Therefore his brethren said to him, remove hence, and keep going into Judea, in order that also thy disciples may see thy works which thou are doing; for no one is doing anything in secret, and he himself is seeking to be in public. If thou are doing these things, manifest thyself to the world," Joh 7:3-4. Jesus did not take heed to this exhortation: "Ye yourselves go up into this feast; I myself am not yet going up to this feast, for my time has not yet been fulfilled. But after he has said these things to them he abode in Galilee," Joh 7:8-9. In the next chapter of this Gospel, Jesus does go to Judea by the way of Jordan river.

### **Mark 9:31**

**Was teaching and was saying** both are imperfect tenses meaning Jesus was continuously instructing his disciples and was continuously affirming to them. The conjunction "*oti*: that" after the verb of speaking is translated as quotation marks. Jesus was renewing again the prediction of his death even some six months before the event: "And he began to be teaching them that it is necessary for the Son of Man to suffer many things, and to be rejected of the elders and the chief priests and the scribes, and to be killed, and to rise again after three days," Mr 8:31.

**Is being delivered** is present tense in passive voice meaning Judas is continuously delivering up Jesus treacherously to the religious rulers. Judas was not named, but this is the intent of this verb. Notice the present tense meaning this betrayal was already stirring up in Judas' mind because he was fed up with this meek leader. He wanted Jesus to take his throne now!

**Will kill and will arise** both are future tense meaning the hands of men will put to death our Lord and Jesus will rise from the grave on the third day. Later Jesus reveals that it is the religious leaders who will condemn our Lord to death: "behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death," Mt 20:18. But remember, Mark is writing to the Romans to describe Jesus as a perfect servant: "even as the Son of man came not to be served, but to serve, and to give his life a ransom for many," Mt 20:28. The reason of his death and resurrection is to fulfill what has been written concerning the suffering servant: "And he received the twelve and said to them, behold, we are going up to Jerusalem, and all things which have been written by the prophets about the Son of man will be accomplished," Lu 18:31; "was it not necessary that Christ suffer these things, and enter into his glory? Yes!" Lu 24:26; "and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up," Joh 3:14. "No one is taking it from me, but I myself am laying it down of myself. I am having authority to lay it down, and I am having authority to take it again; I received this commandment from my Father," Joh 10:18.

### **Mark 9:32**

**These ones**, is the word of emphasis in this sentence. This article is previous reference to "disciples" in the previous verse.

**Were not understanding** is imperfect tense meaning these disciples were continuously being ignorant from personal experience the discourse concerning the Gospel. Jesus was teaching his disciples that he must suffer, die and rise again after three days. These disciples could not comprehend this instruction.

**Were being afraid** is imperfect tense meaning these disciples were continuously hesitating to do something for fear of harm. This fear included grief: "and they will kill him, and he will be raised up the third day. And they were grieved greatly," Mt 17:23.

**To ask** is past tense infinitive with the use of explaining the verb “were being afraid.” These disciples wanted to address our Lord’s death and resurrection but they were too afraid. Even if they did ask, it would be concealed from them: “But these ones were not understanding this saying, and it was veiled from them in order that they may not perceive it. And they were fearing to ask him concerning this saying,” Lu 9:45. Their own prejudices would hinder their understanding because they still believed in a political revolution. In their minds, the death of their leader must be figurative, not in a literal sense.

### **Mark 9:33**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Jesus appeared in Capernaum.

**Was**, is past tense participle translated with the use of time: “*after*.” Jesus appeared in the house.

**Was asking** is imperfect tense meaning Jesus was continuously interrogating his disciples.

**Were discussing** is imperfect tense meaning these disciples were continuously deliberating among themselves who is the greatest disciple while they were travelling to Capernaum.

### **Mark 9:34**

**These ones**, is the word of emphasis in this sentence. This article is previous reference to “them” in the previous verse. The focus now is on these disciples.

**Were being silent** is imperfect tense meaning the disciples were continuously holding their peace. Their silence was mostly out of shame.

**Discussed** is past tense meaning the disciples conversed with one another while they were travelling concerning who is the greatest among the apostles. The omniscience of Jesus is evident here that he knew already what the subject of their conversation was: “And after Jesus has seen the reasoning of their heart,” Lu 9:47. The only thing that these disciples understood concerning the upcoming Kingdom of heaven was the ambition of pre-eminence: “The disciples came to Jesus in that hour, saying, who then is greater in the kingdom of the heavens?” Mt 18:1. The fact that Jesus took only Peter, James and John alone to view the transfiguration may have enhanced their pride. Envy may have started among the other nine. Did these disciples learn from this discussion? No! Because James and John later still wanted to sit near Jesus: “And that One said to her, what are thou desiring? She is saying to him, say in order that these my two sons may sit one is on thy right-hand and one is on thy left in thy kingdom,” Mt 20:21. This causes division among the disciples: “And after the ten have heard this they were indignant about the two brothers,” Mt 20:24; “And there came to pass also a strife among them, this, who of them is thinking to be greater,” Lu 22:24. Paul had to warn the Philippians: “let nothing be done according to contention or vain glory but let each keep esteeming one another in humility above themselves. Stop considering the things of one’s own interest, but also the things of others interest,” Php 2:3-4. Even the leaders of local churches must take heed: “not as exercising lordship over your possessions, but being patterns of the flock,” 1Pe 5:3.

### **Mark 9:35**

**Sat down** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and NET who translated with the use of time: “After he sat down, he called.” Jesus sat down for the purpose to teach his disciples concerning pride.

**Called** is past tense meaning Jesus invited the twelve apostles for the purpose of teaching them.

**Is saying** is present tense meaning Jesus is continuously affirming to these apostles.

**Is desiring** is present tense meaning the condition of anyone is continuously wishing to continuously be in place of honour or influence, this one must minister to all. This noun “*diakonos*: servant” is where we get our English word “deacon.” A true leader will care for those in greater need. Mark wanted to show the true servant in our Lord Jesus Christ. So with greatness, Matthew uses servant, and with pre-eminence bondmen: “However it will not thus be among you; but whoever should be wishing to become great among you, he is your servant; and whoever should be wishing to be first among you let him keep being your bondman,” Mt 20:26-27. James says: “But he is giving greater grace; wherefore it is saying, God is setting himself against the proud, but he is giving grace to the lowly,” Jas 4:6.

### **Mark 9:36**

**Took** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus laid hold upon a little child.

**Sat** is past tense meaning Jesus placed the young child among the disciples. This could not be an infant, as it would not be able to sit on its own.

**Took** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AV and Garnier who translated with the use of time: “after hugging it he professed to them.” Jesus embraced this toddler.

**Said** is past tense meaning Jesus spoke to these disciples.

### **Mark 9:37**

**Should receive** is past tense subjunctive meaning the condition continuously approving Jesus is taking on the servitude of looking after those in need. A little child needs care and looking after children is exhausting and boring, but it is also a blessing. Jesus put the needs of a young child in two ways: first, their dependence upon others; and secondly, their trust upon others. Matthew adds: “and said, verily I am saying to you, unless ye should be converted and should become as these little children are, ye shall in no wise enter into the kingdom of the heavens. Therefore whosoever will humble himself as this little child is doing, he himself is the greater in the kingdom of the heavens,” Mt 18:3-4. So these disciples need to learn that they need to serve and be humble while doing it.

### **Mark 9:38**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning John replied to the previous statement of receiving those in our Lord’s name from the previous verse. The conjunction “*de*: and” is translated most of the time as “but.” MSS does not have this conjunction and this verb is different “*phemi*: to declare” and is found in imperfect tense. It could be that John is contrasting our Lord’s teaching with a certain example.

**Saw** is past tense meaning the disciples who were just rebuked noticed an exorcist who is not continuously following the apostles.

**Prevented** is past tense meaning these disciples hindered the exorcism because that one is not continuously following the apostles. These same apostles could not cast out the mute demon and they thought only these select few could drive out demons. Jesus did not have exclusive club as our Lord sent out also seventy others: “Now (after) these things the LORD appointed also seventy others, and he sent them two and two (before) his face, (into) every city and place where he himself was being about to be coming,” Lu 10:1. And they also were given power to heal: “And keep healing the sick ones,” Lu 10:9.

**Is not following** is present tense with negation meaning this exorcist is not continuously following the apostles. MSS has imperfect tense. This one here had faith in Christ; otherwise he would not have power to cast out demons. This one was just not among the recognized followers. These disciples were wrong to forbid this one before consulting with their Master. John expected praise from Jesus for their extra zeal, but this was jealousy. This also occurred during Moses’ time: “And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, my lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD’S people were prophets, and that the LORD would put his spirit upon them!” Nu 11:27-29. Many today have excessive narrowness against certain Christians before consulting with Scripture. Also on the contrary, many speak in Jesus name and are rendering the Gospel to naught with their traditions.

#### **Mark 9:39**

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord.

**Stop preventing** is present tense imperative meaning stop hindering this exorcist.

**Will do** is future tense meaning this one will produce a miracle.

**To speak evil of** is past tense infinitive with the use of completing the verb “is being able.” This one is not capable to revile Jesus and produce a miracle in our Lord’s name at the same time. The faith healers today are magicians and use trickery. We need to lead the lost to Christ and not waste our time with witchcraft. There have always been false healers who prey on the suffering and the desperate in order to pad their bank accounts. Such behavior is the worst kind of blasphemy because many whose money is wasted on false promises reject Christ outright because he does not do what the healer has promised.

#### **Mark 9:40**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. This exorcist is working for the same cause as these disciples: to give glory to God through our Lord Jesus Christ. Whatever local church an individual attends or not, this one is a brother or sister in the Lord: “The one who is not with me, is against me; and the one who is not gathering with me is scattering,” Mt 12:30. This is not outward conformity, but inward unity: “Behold, how good and how pleasant it is for brethren to dwell together in unity!” Ps 133:1. We are exhorted “to be keeping the unity of the Spirit in the bond of peace,” Eph 4:3. We are striving to be mature in the faith to have full knowledge of Christ: “until we all may arrive at the unity of the faith and of the knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,” Eph 4:13.

#### **Mark 9:41**

**Whoever** are the words of emphasis in this sentence. This pronoun and particle is subject of the verb “should give to drink.” The conjunction “*gar*: for” returns to the discussion of greatness from verse 34.



**Should give to drink** is past tense subjunctive meaning it is the condition of receiving the reward which God will bestow upon the good deed of simple drink of water. This person did this with the motive of glorifying God through Jesus name because they are brethren. This is the bond of universal brotherhood of the redeemed. This service is not too small, even a cup of cold water, if it is done for Christ's sake: "We ourselves know that we have passed from death to life, because we are loving the brethren; the one who is loving not his brother, is abiding in death," 1Jo 3:14.

#### **Mark 9:42**

**Whoever** are the words of emphasis in this sentence. This pronoun and particle is the subject of the subjunctive verb.

**Should cause to offend** is past tense subjunctive meaning the condition of drowning accidentally is more noble than to entice to sin a young Christian in the faith. This verb means here to scandalize which will put an impediment in the way of a babe in Christ. Small acts of kindness are rewarded greatly, but small acts of evil will also be recognized.

**Has been thrown** is perfect tense in passive voice meaning the millstone has cast this person into the bottom of the sea.

#### **Mark 9:43**

**Should cause to offend** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of entering Gehenna is by having a hand enticing to sin. This supposition is an action or behaviour of one hand. The end result will be eternal punishment in the lake of fire: "And if anyone was not found written in the book of life, he was thrown into the lake of fire," Re 20:15. Gehenna is not Hades which is the state in which all the dead exist. Gehenna is the standard term for hell in the New Testament. The word "unquenchable" is the Greek word "*asbestos*." Notice Matthew uses "eternal" referring to time while Mark uses "unquenchable" referring to unable to suppress like Jerusalem's garbage dump referred to as the Valley of Hinnon. Notice the triple application of teaching shows the seriousness of eternal judgment.

**Cut** is past tense imperative meaning it is better to amputate what is causing our impediment to repentance than to be whole and depart into eternal judgment.

#### **Mark 9:44**

**Is not dying** is present tense with negation meaning their conscience is not continuously ending, but will continuously ever be distressing, racking, and torturing them. It will never cease: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh," Isa 66:24. This teaching is from Isaiah to first teach what God will do for the righteous: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain," Isa 66:22. Daniel spoke the same: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Da 12:2. Isaiah also said: "There is no peace, saith my God, to the wicked," Isa 57:21. The Psalmist said: "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked." Ps 58:10. John says: "he himself also will drink of the wine of the fury of God which has been mixed undiluted in the cup of his wrath, and he will be tormented in fire and brimstone, before the holy messengers, and before the Lamb," Re 14:10.

### **Mark 9:45**

**Foot** is the word of emphasis in this sentence. The focus went from the scandal of an offending hand to an offending foot. Matthew puts the hand or foot in one teaching: “And if thy hand or the foot is causing to offend thee, cut them off and throw them from thee; it is good for thee to enter into the life lame or maimed, rather than having two hands or two feet to be thrown into the eternal fire,” Mt 18:8.

### **Mark 9:46**

**Is not being quenched** is present tense in passive voice with negation meaning no one is being able to extinguish this fire.

### **Mark 9:47**

**Eye** is the word of emphasis in this sentence. Now this third and final example by our Lord is the eye: “The lamp of the body is the eye: therefore if thine eye should be single, thy whole body will be light; but if thine eye should be evil, thy whole body will be dark. Therefore if the light which is in thee is darkness, how great is that darkness?” Mt 6:22-23.

### **Mark 9:48**

**Is not dying** is present tense with negation meaning this is the third time where our Lord uses the same result of eternal judgment of the wicked.

### **Mark 9:49**

**Everyone** is the word of emphasis in this sentence. This adjective is subject of the verb “will be salted.”

**Will be salted** is future tense in passive voice meaning God will season everyone with fire: “For the LORD thy God is a consuming fire, even a jealous God,” De 4:24. Fire purifies: “each’s work will become manifest; for the day will declare it; because it is being revealed by fire and each work is what sort, the fire will prove,” 1Co 3:13. Our testimony such as testing is more precious than gold: “in order that the proving of your faith much more precious than gold which is perishing, though which is being proved by fire, may be found unto praise and honor and unto glory in the revelation of Jesus Christ,” 1Pe 1:7. Salt is preserving the sacrifice: “And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt,” Le 2:13. Sacrifice is for appeasing God, so God will preserve and purify each of his children through the sacrifice of our Lord Jesus Christ: “For even Christ our passover is sacrificed for us,” 1Co 5:7. “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour,” Eph 5:2.

### **Mark 9:50**

**Good** is the word of emphasis in this sentence. This adjective is predicate to the verb “is.” Salt is excellent and as a preservative it shows the preciousness and nobleness each child of God. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ,” 1Pe 2:5.

**Are having** is the word of emphasis in this sentence. Believers are continuously possessing the preserving divine grace in our hearts. This should free us from the ambition to be the greatest among others. Our testimony is having abiding results: “Ye yourselves are the salt of the earth,” Mt 5:13.

**Keep being at peace** is present tense imperative meaning keep pursuing peace: “Therefore so let us keep pursuing the things of peace, and the things for building up each to one another,” Ro 14:19. The desire for pre-eminence does not esteem love for one another: “and to be esteeming them exceedingly in love on account of their work. Keep being at peace among yourselves,” 1Th 5:13.

## **Mark 10:1**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opens again with our Lord being tempted by the religious rulers.

## **IV. Illustration of the Servant 1:14-13:37**

### **A. Teachings**

#### **18. Teaching on divorce 10:1-12**

1 And thence *after* He arose, He is coming (into) the borders of Judea, (by) the other side of the Jordan; and crowds are coming together again (to) Him, and as He had been accustomed again He was teaching them. 2 And the Pharisees **came to Him and asked Him** if it is lawful for a husband to put away a wife, *because* they were tempting Him. 3 **But that One** who has answered said to them, what commanded Moses to you? 4 **But these ones said**, Moses allowed to write a bill of divorce, and to put away. 5 And Jesus answered and said to them, he wrote this commandment to you (to) your hardheartedness; 6 but (from) the beginning of creation God made them male and female. 7 **(On account of) this** a man will leave his father and mother, and he will be joined (to) his wife, 8 and the two will be (for) one flesh; so that they are no longer two, but one flesh. 9 Therefore **what** God united together, let man stop separating. 10 And His disciples asked Him again (concerning) the same thing **(in) the house**. 11 And He is saying to them, whoever should put away his wife and should marry another, is committing adultery (against) her. 12 And if **a woman** should put away her husband and be married to another, she is committing adultery.

**Thence** is the word of emphasis in this sentence. This adverb means “from there” modifying the verb “arose.” The place to which Mark is referring is Galilee: “And it came to pass when Jesus completed these words, he withdrew from Galilee, and came to the borders of Judea beyond the Jordan,” Mt 19:1. Luke says that Jesus was passing through the midst of Samaria: “And it came to pass while he was going up to Jerusalem and he himself was passing through the midst of Samaria and Galilee,” Lu 17:11. John is more specific referring to a city called Ephraim: “Therefore Jesus no longer was walking publicly among the Jews, but he went away thence into the country near the desert, to a city which is being called Ephraim, and there he was staying with his disciples,” Joh 11:54. Many events have occurred since Mark wrote on humility. It has been over six months since Jesus healed the deaf person.

**Arose** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “He arose from there and came.” Jesus now begins his last journey to Jerusalem as other pilgrims are travelling for the Passover.

**Is coming** is present tense meaning Jesus is continuously appearing across the Jordan into Perea, and back into Judea near Jericho.

**Are coming together** is present tense meaning the multitudes are continuously assembling around Jesus again. Notice the adverb “again” as this is a repetition of smothering crowds following our Lord. This was like a large caravan of people heading towards Jerusalem and embracing Jesus as their King.

**Had been accustomed** is pluperfect tense meaning with the two adverbs: “*hos*: as” and “*palin*: again,” this is custom of complete servitude. A King is taking his time for instruction his subjects. Just as the complete love on the cross when Jesus said: “it is finished.” This pluperfect displays the complete and finality of such true love: “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13. Here Jesus shows the complete and finality of such a perfect servant. Jesus will instruct his followers right up to his death.

**Was teaching** is imperfect tense meaning Jesus was continuously imparting instructions to this multitude of people.

**Mark 10:2**

**Came to** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After approaching the Phariseians quizzed him.”

**Asked** is past tense meaning the Pharisees questioned Jesus.

**Were tempting** is present tense participle translated with the use of cause: “*because*.” Some translations have the use of purpose: “in order to test him.” Garnier translated with the use of time: “while trying him.” This was an ongoing trick that these religious rulers used: “And the Pharisees and Sadducees came to him tempting him and asked a sign out of the heavens that he would show it to them,” Mt 16:1; “but they were saying this tempting him in order that they might be having an accusation concerning him,” Joh 8:6; “and one of them a doctor of the law questioned him, tempting him, and saying,” Mt 22:35.

### Mark 10:3

**That One** is the word of emphasis in this sentence. This article is previous reference to “Him” in the previous verse.

**Said** is past tense meaning Jesus spoke to these Pharisees.

**Commanded** is past tense meaning Moses ordered this concession. Before this, the man was commanded to have his espoused wife stoned who was not found a virgin: “Then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with stones that she die,” De 22:21. Joseph was ready to expose Mary publicly, but was willing to put her away secretly: “But Joseph her man, because he was being righteous, and was not willing to expose her publicly, purposed that she be put away secretly,” Mt 1:19. Notice Mark does not speak of the exception clause, as it is only found in Matthew, because it was a Jewish custom to grant such divorce: “And I am saying to you, whosoever should put away his woman if not for the basis of unchastity, and should marry another, he is committing adultery; and the one who married her who has been put away is committing adultery,” Mt 19:9.

### Mark 10:4

**These ones** is the word of emphasis in this sentence. This article is also previous reference referring to “them” in the previous verse which is the “Pharisees” from verse 2.

**Said** is past tense meaning the Pharisees spoke.

**Allowed** is past tense meaning Moses permitted to write a document of withdrawing oneself from the obligation to marry such a person. The word “divorcement” comes from the compound word of “*apo*: from” and “*stasion*: to establish.” The custom of engagement among the Jews was binding unless one of the partners was found defiled from fornication at the wedding night. The consummation of marriage was brought light of impurity among one of the partners. The school of Shammai held this viewpoint, but the school of Hillel which most religious leaders followed at that time believed the bill of divorcement could apply for any reason: “When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house,” De 24:1.

### Mark 10:5

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with

the use of manner: “By way of responding.” Most translations use dynamic equivalence by translating this particle as quotation marks. Notice Jesus gave an answer to their trick question by first exposing their depravity. Then second, Jesus did not pick one of their schools of thought. Their temptation was answered with grace by the true law of God.

**Wrote** is past tense meaning Moses penned these words because they lived with persistent unreceptivity to the declaration of God’s saving will. Notice Jesus mentions “you” to make this generation very inclusive. Every generation is depraved because they seek not the will of God.

### Mark 10:6

**Made** is past tense meaning God fashioned the family unit as a male and female. God’s will is not two females or two males. God’s will is monogamy for the family unit. Polygamy occurred because man desired more than one wife: “Neither shall he multiply wives to himself, that his heart turn not away,” De 17:17. Homosexuality occurred because God gave them up to passions of dishonor: “Because of this reason God gave them up to passions of dishonor; for both their females changed the natural use into which is contrary to nature; both in like manner also the males left the natural use of the female, and were inflamed in their lust towards one another, males with males who are working out the shameless thing, and are receiving in themselves the recompense which it was necessary of their error,” Ro 1:26-27. Notice Jesus brought them back to the beginnings meaning that we tend to adhere to traditions rather than the will of God. Salvation is based upon the same trust in what God promised in the beginning. After the fall, God promised Adam a Redeemer through Adam’s lineage: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15. God has given us more clarity through the law, sacrifices and festivals, but none of these things have saved anyone. Salvation is by faith alone in the person of our Lord Jesus Christ. Salvation is not based on what we have done, but on what our Lord Jesus Christ has done on the cross. So salvation is not faith plus baptism or anything else: “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God; not of works, in order that anyone may not boast,” Eph 2:8-9.

### Mark 10:7

**(On account of) this** are the words of emphasis in this sentence. God has given us the family unit of one man and one woman. This teaching is for mankind as God created man in his own image: “Let us make man in our image, after our likeness,” Ge 1:26; “so God created man in his own image, in the image of God created he him; male and female created he them,” Ge 1:27. After God created man, God said: “It is not good that the man should be alone; I will make him an help meet for him,” Ge 2:18. Man did not evolve from another animal because: “Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him,” Ge 2:20. The woman was made from the rib of man: “And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man,” Ge 2:22-23. Now Jesus quotes the next verse: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh,” Ge 2:24.

**Will leave** is future tense meaning a man will leave behind towards another new family unit. This compound verb consists of “*kata*: toward” and “*leipo*: to leave behind.”

**Shall be joined** is future tense in passive voice meaning God will glue together this new family unit. This compound verb consists of “*pros*: to” and “to cement fasten together.” Paul was teaching the husbands to keep loving their own wives and cited also God’s plan at creation: “Because of this a man will leave his father and mother, and will be joined to his wife, and the two will be for one flesh,” Eph 5:31.

### **Mark 10:8**

**Will be**, is future tense meaning the two will be existing unto one flesh.

**Are**, is present tense meaning the two are existing unto one flesh. Jesus quoted the future tense and then added the present tense meaning what God intended at creation still exist today.

### **Mark 10:9**

**What** is the word of emphasis in this sentence. This pronoun is referring to the bonding of male and female. God glued them together.

**United together** is past tense meaning God yoked together with his power. This compound verb consists of “*sun*: with” and “*zeugos*: yoked together.” This marriage tie is like two oxen moving in the same direction. Removing one will not make the family unit efficient.

**Stop separation** is present tense imperative meaning mankind is continuously dividing and Jesus says “STOP IT!”

### **Mark 10:10**

**(In) the house** are the words in this sentence. The focus is back in the house where Jesus retired after he had put the Pharisees to silence, and dismissed the crowd. This is a private place for to discuss deeper meaning of what our Lord just taught. It is better to come to the Lord in prayer in private and ask for wisdom and he will give it to you: “But if anyone of you is lacking wisdom, let him keep asking from God who is giving to all freely, and is reproaching not, and it will be given to him,” Jas 1:5.

**Asked** is past tense meaning the apostles interrogated Jesus again on the matter just discussed which was divorce. The Pharisees asked our Lord publicly to tempt him, but these disciples asked privately for wisdom on this matter. They did not understand thoroughly because they held to the traditions from the elders.

### **Mark 10:11**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples.

**Should put away** is past tense subjunctive meaning the condition of adultery is that anyone should repudiate their partner from the house. This dismissal will lead to adultery if this one should take another wife. This shows that polygamy is wrong and the bond of marriage is until death. God has glued these people into one flesh, and only death will part this bond. Fornication according to De 22 is during the espousal period and Moses permitted the bill of divorcement because the people would not carry out the death penalty as they loved their fiancée more than God. Joseph was just to put away Mary privately through the bill of divorcement because he loved her. He would rather avoid all possible scandal and public shame. Joseph set Mary free from the commitment of engagement of her betrothal vows. She was released from her legal obligations. But an angel told Joseph that Mary was a virgin and her pregnancy was from God. Joseph obeyed the messenger of the Lord and married Mary but did not have sexual relations with her until Jesus was born: “and he was knowing her not until she brought forth her firstborn son; and he called his name Jesus,” Mt 1:25.

## **Mark 10:12**

**Woman** is the word of emphasis in this sentence. This is the same law for the woman as for the man. Normally the Jews did not permit a woman to divorce their husband, but the Romans did. Divorce rate among the Romans at the time of our Lord was about 60%. So today, we are living in the same style.

## **Mark 10:13**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers. Then Jesus reminds his disciples concerning infants.

## **IV. Illustration of the Servant 1:14-13:37**

### **A. Teachings**

#### **19. Jesus and infants 10:13-16**



13 And they **were bringing** little children to Him, in order that he may touch them; but the disciples rebuked the ones who were bringing *them*. 14 But after Jesus **has seen** it He was indignant, and said to them, allow the little children to come (to) Me, stop hindering them; for the kingdom of God is of the such; 15 verily I am saying to you, whoever should not receive the kingdom of God as a little child *is*, he shall in no wise enter (into) it. 16 And after He **took** them **in His arms**, He was laying *His* hands (on) them and was blessing them.

**Were bringing** is the word of emphasis in this sentence. The verb is imperfect tense meaning the crowds were continuously leading to our Lord little children. This compound verb consists of “*pros*: towards” and “*phero*: to carry or bear.” These are not the same age little children which our Lord spoke about earlier: “And he took a little child and sat it in their midst; and he took it in his arms and said to them, whoever should receive one of such little children in my name, is receiving me; and whoever should receive me, is not receiving me, but the One who sent me,” Mr 9:36-37. These were infants: “And they were bringing to him also the babes, in order that he might be touching them but the disciples saw it and rebuked them.” Lu 18:15. Jesus earlier has young children sitting among them, now new-borns are coming to our Lord. Jesus was welcomed as an infant by Simeon in the same manner: “and he himself received him into his arms, and blessed God,” Lu 2:28.

**May lay and may pray** both are past tense subjunctive meaning the purpose of carrying the infants to Jesus was that Jesus may invoke a blessing on the babe.

**Rebuked** is past tense meaning the apostles admonish sharply against this. Notice the contrast “*de*: but.” These disciples were going against the wishes of our Lord. The gathering of people are for all: “Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet,” Joe 2:16. Notice the participle “were bringing” as the same verb above which is substantive to the article “the ones.”

#### **Mark 10:14**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use. Notice the contrast “*de*: but.” Jesus perceived with his eyes that these disciples were rebuking the parents or loved ones of these infants. This observation stirred up a strong emotional response from our Lord.

**Was indignant** is past tense meaning for that moment Jesus was very displeased with his disciples.

**Allow** is past tense imperative meaning do not hinder these parents or loved ones to bring these infants to Jesus. This is the same verb for sending away of a husband divorcing his wife. Just as Moses permitted the bill of divorcement, infants have the same rights to be blessed. Divorce affects children in a terrible way, but bringing a child to the knowledge of the Lord is a good thing: “We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done,” Ps 78:4; “and that thou know from a babe the sacred letters, which are being able to make thee wise to salvation, through faith which is in Christ Jesus,” 2Ti 3:15.

**Stop hindering** is present tense imperative meaning stop denying these infants coming to Jesus: “while I am taking remembrance of the unfeigned faith in thee, which dwelt first in thy grandmother Lois and in thy mother Eunice, and I have been persuaded that also in thee,” 2Ti 1:5. A child is receptive to the dependence of God while as we come closer to adulthood, we want to live independently: “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when

thou shalt say, I have no pleasure in them,” Ec 12:1. This does not teach infant baptism as this has to do with our temperament as childlike.

### **Mark 10:15**

**Should receive** is past tense subjunctive meaning the condition of entering into the kingdom of God is that one should take hold of the kingdom of God like a small child. Childlike faith is trusting without seeing: “Now faith is the assurance of things which are being hoped for, the conviction of things which are not being seen,” Heb 11:1. Faith trusts the promises which we are hoping for, and an objective persuasion of the promises not occurred at this moment. A child obeys their parents without knowing why. This does not say we need to receive the small children to enter the kingdom of God or that children are in the kingdom of God because they are children. By accepting this, it will lead to infant baptism. This is water salvation and should be rejected as foreign to everything in the New Testament. Whoever we as adults must give up our ambitious aims and earthly contests, and imitate the simple unworldly ways of little children. The focus here is the simplicity of infants, wholly trusting in their parents.

**Shall in no wise enter** is past tense subjunctive with double negation.

### **Mark 10:16**

**Took in arms** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” HCSB and NET agree with this use while most other translations have the use of attendant circumstance: “he took them up in his arms and blessed them.” Jesus embraced these babies.

**Was laying** is present tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier and Williams who translations with the use of time: “while placing the hands on them.” Most other translations do not put a use to this participle: “placing his hands upon them.” Jesus is putting his hands on these infants.

**Was blessing** is imperfect tense meaning Jesus was continuously bestowing blessings on these infants. This was a great moment for these parents or loved ones. The infants had no idea what was going on, but those who brought these infants, gave them hope that their journey of parenthood is productive: “And fathers, stop making your children angry, but keep bringing them up in the discipline and admonition of the LORD,” Eph 6:4.

### **Mark 10:17**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus

about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. Now a young rich man approaches Jesus.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 20. Teaching on riches 10:17-31

17 And while He is going forth (into) the way, one who ran up and kneeled down to Him was asking Him. Good Teacher, what will I do in order that I may inherit eternal life? 18 But Jesus said to him, why are you calling Me good? **No one** is good except one, God. 19 Thou knows **the commandments**, do not commit adultery; do not commit murder; do not steal; do not bear false witness; do not defraud; keep honoring thy father and mother. 20 And that one who has answered said to Him, Teacher, I kept for myself all these (from) my youth. 21 And Jesus looked upon him and loved him, and said to him, one thing is lacking to thee: keep going, as much as thou are having sell and give to *the* poor, and thou will have treasure (in) heaven; and come, keep following Me, having taken the cross. 22 But that one who has become sad (at) the saying, went away grieving; for he was having many possessions. 23 And after Jesus looked around for Himself He is saying to His disciples, how the ones who are having the riches will enter with difficulty (into) the kingdom of God! 24 And the disciples were being astonished (at) His words. And although Jesus answered again He is saying to them, children, how it is difficult *that* the ones who have trusted (on) riches enter (into) the kingdom of God! 25 It is **easier** *that* a camel pass (through) the eye of the needle, than a rich man enter (into) the kingdom of God! 26 And those ones were being exceedingly astonished, saying (among) themselves, and who is being able to be saved? 27 But because Jesus looked on them He is saying, (with) men *it is* impossible, but not (with) God; for all things are possible (with) God. 28 Peter began to be saying to them, behold, we ourselves left all, and followed Thee. 29 But Jesus answered and said, verily I am saying to you, there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of Me and of

the glad tidings, 30 if he should receive not a hundredfold now (in) this time, houses and brothers and sisters and mothers and children and lands, (with) persecutions, and life eternal (in) the age which was coming. 31 But **many** first will be last, and *the* last first.

**Is going forth** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute with reference to subject of the genitive participle. Jesus is departing towards the travelled road.

**Ran up and knelt down** both are past tense participles translated with the use of substantive modifying the numeral “one.” Most translations have these participles with the use of attendant circumstance: “a man ran up to him, fell on his knees, and asked him.” Or “a man ran up to him and knelt to him, and was asking him.” Notice this first has “asked” as past tense but it is imperfect tense, while the second does not translate the participles in the same tense as the main verb “was asking.” Matthew says that this was a young man, Mt 19:20,22. Luke called him a certain ruler: “And a certain ruler asked him, saying, Good Teacher, what if I did good things will I inherit eternal life?” Lu 18:18. So this young rich ruler ran up to Jesus and fell on his knees to express reverence and honour.

**Was asking** is imperfect tense meaning this young rich ruler was continuously interrogating Jesus.

**Will do** is future tense meaning this young rich ruler wanted to produce good works. He has good intentions, but good intentions do not appoint one to eternal life. John says that we are not born again because our parents were saved; our parents wished we were saved; and especially by our own deeds: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13.

**May inherit** is past tense subjunctive meaning the purpose of these good works is that this one may be an heir of everlasting life. This young rich ruler wanted to prepare for eternal life which is good, but like most religious people, this one was spiritual blind. He showed anxiety about spiritual things and was trying to uphold the law even though no man can fulfill except our Lord Jesus Christ. This blindness of flattery did not expose his own sinfulness and guilt before God. In our society today, many do the same as they compare themselves as not being a murderer, thief, or any evil in their minds. They even compare themselves by weighing their good deeds with their evil deeds. So they think that they are not that bad as a person. Others recognize their wickedness, and try to appease an unknown god by committing their life to a sum of traditions. The law was not given so that they may obtain an inheritance, but to show their sinfulness: “Now we know that whatsoever the law is saying, it is speaking to the ones in the law; in order that every mouth may be stopped, and all the world may be under judgment to God. Wherefore all flesh will not be justified before him out of works of law; for knowledge of sin is through law.” Ro 3:19,20. Jesus came not to abolish the law, and the prophets, but to fulfill them, Mt 5:17. Legalism is what this young rich ruler was trying to achieve. This person needs grace: “For sin will not rule over you, for ye are not under law but under grace,” Ro 6:14; “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God; not of works, in order that anyone may not boast,” Eph 2:8-9. Our justification is through faith: “Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ,” Ro 5:1. “Therefore much more, although we were being justified now by his blood, we will be saved by him from wrath,” Ro 5:9.

## **Mark 10:18**

**Jesus** is the word of emphasis in this sentence. Jesus is now the focus, not what his reply would be.

**Are calling** is present tense meaning this young rich ruler is continuously affirming that Jesus is good: “Oh give thanks unto the LORD; for he is good; for his mercy endureth for ever,” 1Ch 16:34. Even Paul

admitted that only God is good: “For I know that there is not dwelling in me, that is in my flesh, good thing: for in order to I am willing it is being present with me, but I am working out the right I am finding not,” Ro 7:18. This young rich ruler addressed Jesus as good rabbinic teacher: “this one came to him by night, and said to him, Rabbi, we know that thou Teacher have come from God; for no one is being able to be doing these signs which thou thyself are doing unless God should be with him,” Joh 3:2.

**No one** is the word of emphasis in this sentence. This pronoun means there is not a human being: “for all sinned and they are coming short of the glory of God,” Ro 3:23.

### **Mark 10:19**

**The commandments** are the words of emphasis in this sentence. The focus now is on the second half of Decalogue. This is second table of the commandments given by Moses in Ex 20:12-17 and De 5:16-21. To defraud means to not take away your neighbour’s property by fraud or dishonesty: “Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning,” Le 19:13. This is from coveting your neighbour goods.

**Do not commit adultery, murder, steal, bear false witness, and defraud** are all past tense subjunctive with negation meaning hortatory to the strongest desire. God knows that mankind cannot fulfill these laws because the intent of each law is higher than anyone could expect. Jesus explained that adultery is just lusting at another person. Murder is hatred towards someone. Stealing and defrauding is coveting what others have. Finally bearing false witness is lying. We have all done these sins.

**Keep honoring** is present tense imperative meaning to keep revering our parents in a continuous state. The dependence upon their parents as a small child, it is very easy to honour their parents. But a child may be provoked to anger and hold this against their parents. This is why Paul exhorted fathers to not provoke their children to anger, “And fathers, stop making your children angry, but keep bringing them up in the discipline and admonition of the LORD,” Eph 6:4. The only person who has kept these commandments was our Lord Jesus Christ: “For we are not having a high priest who is not being able to sympathise with our infirmities, but who has been tempted in all things according to our likeness, apart from sin,” Heb 4:15.

### **Mark 10:20**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in verse 18. This young rich ruler said to Jesus. This time, he only addresses Jesus as Teacher. He left off the adjective “good,” after the rebuke from our Lord. This shows that this young rich ruler did not recognize Jesus as God.

**Kept from myself** is past tense in middle voice meaning this young rich ruler observed all these commandments out of his youthful age. Many pious spiritually blind people would answer the same way. Matthew adds: “what yet am I lacking?” Mt 19:20. If this person believes that he is righteous, why does he feel empty? His heart is deceiving him if he thinks that he had kept all God’s commandments: “The heart is deceitful above all things, and desperately wicked: who can know it?” Jer 17:9. He may be sincere but he is still not saved! Notice the second table seems to be an outward standard which man may think that he could achieve. These commandments are man’s relationship with man. But God knows the heart of man, and our self-righteousness will deceive us to believe that we can be saved by the law. The law restrains us to live peacefully among men. We need peace with God: “Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ,” Ro 5:1. Jesus is the prince of peace!

## Mark 10:21

**Jesus** is the word of emphasis in this sentence. The focus is back on our Lord.

**Looked upon** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and NET who translated with the use of time: “While looking at him Jesus loved him.” Jesus looked at this young rich ruler with his mind. This consideration of this young man seriously understands this one’s shortcomings of vanity, pride, and conceit. Jesus earnestly and tenderly gazed upon this man with sympathy and compassion.

**Loved and said** both are past tense meaning Jesus loved this young man with divine love and spoke divine wisdom to this one. Love here is “*agapao*: to love” which is sacrificial love: “For thus God loved the world so that he gave his only begotten Son, in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:16. “I am giving to you a new commandment, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another,” Joh 13:34. “As the Father loved me, I myself also loved you: abide in my love,” Joh 15:9. “For the one who is loving the other, has fulfilled the law,” Ro 13:8. “I am living in faith, that faith of the Son of God, who loved me and gave himself for me,” Ga 2:20. “God, who is rich in mercy, because of his great love wherewith he loved us,” Eph 2:4. “But our LORD Jesus Christ himself, and God and our Father, who has loved us and has given us eternal encouragement and good hope by grace,” 2Th 2:16.

**Is lacking** is present tense meaning one item in reference to the circumstance of this young rich ruler which he is continuously failing to attain. Matthew presents this from the same question that this young man asked: “yet am I lacking?” Mt 19:20.

**Keep going** is present tense imperative meaning keep departing as this young man is willing to do.

**Sell and give** both are past tense imperatives meaning Jesus exhorted to this young rich ruler to sell as much as he is possessing and give to poor people. This adjective “poor” has no article here but TR has this article. Having no article does not define a definite group of people, just those who are lacking in anything. This young rich ruler is lacking in his spiritual needs. His external obedience to the law was not sincere and real as he loved his possession more than God. This is not the requirement for salvation because each person has something to repent whether it is the cancer of greed or something else. Giving all our belongings out of duty will not profit this one: “And if I should give away in food all my goods, and if I should deliver up my body in order that I might being burned, but I should not be having love, I am being profited nothing,” 1Co 13:3. This young rich ruler needed a relationship with God, but his riches hindered him. His love was for possessions: “the love of money is the root of all evil,” 1Ti 6:10. Jesus was teaching here that a person cannot enter the kingdom of God by means of his riches. Also it is impossible for any person to enter eternal life by his own means.

**Keep following** is present tense imperative meaning after repenting of his dependence upon riches, this one is exhorted to keep becoming our Lord’s disciple.

**Having taken the cross** is past tense participle with the use of manner. MSS does not have this phrase. This rich young ruler’s burden is parting with his possessions. Each sinner has their crutch or obsession. The world will call this as bad habits, but this is not annoying negative behaviour. These are sins of the flesh: “for if ye are living according to the flesh, ye are being about to be dying; but if ye are putting to death the deeds of the body by the Spirit, ye will live,” Ro 8:13.

## Mark 10:22

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

**Has become sad** is past tense participle translated with the use of substantive modifying the article “that one.” This rich young ruler was sorrowful. The adjective of this same verb means hateful. His face may appear sad but his heart was maybe mad. Garnier says: “having despised after the word.”

**Went away** is past tense meaning this rejected young man departed.

Grieving is present tense in passive voice participle means the result of our Lord’s word is offending this young man. Williams translated with the use of manner: “in deep distress.” The truth spoken by Jesus is making this one very uneasy to the point of great pain. It is better to learn from this rebuke and possible repentance than go through life expecting to find comfort in their own works: “And then I will confess to them, I never knew you: keep departing from me, the ones who are working lawlessness,” Mt 7:23. This continuous grief did not work out repentance: “For that grief is working out repentance to salvation not to be regretted; but the grief of the world is working out death,” 2Co 7:10.

**Having** is present tense participle with the use of periphrastic modifying the verb “was.” The reason for this unwillingness to repent was because he was loving his possessions more than God: “For the love of money is a root of all evils; which while some were stretching after were seduced from the faith, and many pierced themselves with sorrows,” 1Ti 6:10. Just as Demas who loved the present age: “For Demas, who loved the present age, forsook me and is gone to Thessalonica,” 2Ti 4:10. This one heard what Jesus said but this seed was sowed among the thorns: “And the one who was sowed among the thorns, this is the one who is hearing the word, and the care of this life and the deceitfulness of riches is choking the word, and it is becoming unfruitful,” Mt 13:22.

### **Mark 10:23**

**Looked around for Himself** is the word of emphasis in this sentence. This verb is past tense in middle voice participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “And Jesus looked around and said.” Notice these translations have the main verb as past tense but it is present tense: “is saying,” meaning Jesus is continuously affirming to his disciples.

**Are having** is present tense participle translated with the use of substantive modifying the article “the ones.” Notice the ones are continuously possessing the sums of money. The article with “riches” displays the worldly riches, not the riches stored in heaven.

### **Mark 10:24**

**The disciples** are the words of emphasis in this sentence. The focus now is on the disciples’ reaction to the teaching of our Lord.

**Were being astonished** is imperfect tense in passive voice meaning the words of Jesus were scary to these disciples. A look of blank astonishment was on their faces. Among Jews, it was regarded that wealth brought special favour from God.

**Jesus** is the word of emphasis in this sentence. The focus now is on our Lord who recognized their confused look.

**Answered** is past tense participle translated with the use of concession: “*although*.” Some translations have the use of attendant circumstance: “Jesus replied again, and said.” But again the main verb “is saying” is present tense not past tense. Some translations have used dynamic equivalence and translated this participle as quotation marks.

**Have trusted** is perfect tense participle translated with the use of substantive modifying the article “the ones.” These ones have convinced themselves in the past and their actions are having abiding results which are difficult to enter into the kingdom of God. TR has the article with “riches” which would make it previous reference to the previous verse. MSS does not have “on riches” in their text.

**Enter** is past tense infinitive translated with the use of indirect discourse. The article is translated as accusative of general reference being the subject of this infinitive with the conjunction “*that*” added for better reading.

#### **Mark 10:25**

**Easier** is the word of emphasis in this sentence. This comparative adjective is predicate to the verb “is.” Notice the contrast to the adjective in the previous verse: “difficult.”

**Pass... enter** both are past tense infinitives translated with the use of indirect discourse. The nouns camel and rich man both are translated with the use of accusative of general reference and being subject of each infinitive. The eye of a needle is a certain gate called the Needle’s Eye, through which a camel could not pass, save on its bended knees and after its burden had been taken off. This picture is of a rich person to unload his riches and bend the knee to God. So it is possible. Jesus did not say that they could not be saved, but it would be difficult.

#### **Mark 10:26**

**Those ones**, is the word of emphasis in this sentence. The article is previous reference to “disciples” in the previous verse 24.

**Were being exceedingly astonished** is imperfect tense in passive voice meaning the words of Jesus were now striking panic with these disciples. These words were shocking to them. These words were blowing their minds.

**To be saved** is past tense in passive voice infinitive with the use of completing the verb “being able.” They were questioning our Lord: “can God save anyone?” This verb means that who can be rescued from what seems impossible. Notice the passive voice meaning man cannot save himself, but it is God who saves.

#### **Mark 10:27**

**Looked on** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of cause: “*because*.” Most translations have the use of attendant circumstance: “Jesus glanced around at them and said.” The main verb “is saying” is present tense, not past tense.

**Impossible... possible** both are adjectives. Notice the impossible is singular, but the possibilities are endless with God.

#### **Mark 10:28**



**Began** is the word of emphasis in this sentence. This verb is past tense meaning Peter began affirming to the other disciples. TR adds the conjunction “and.”

**To be saying** is present tense infinitive with the use of completing the verb “began.” Peter is continuously affirming to his fellow apostles.

**Left and followed** both are past tenses meaning the apostles themselves (with emphatic note here) abandoned all their comforts of home and joined Jesus as his disciples: “And immediately they left their nets and followed him,” Mr 1:18. Matthew adds: “what then will it be to us?” Mt 19:27. Paul said: “But what things were to me gain, I have esteemed these to be loss on account of Christ; but rather therefore also I am esteeming all things to be loss on account of the excellency of the knowledge of Christ Jesus my LORD, on account of whom I suffered loss of all things, and I am esteeming these to be refuse, in order that I may gain Christ, and may be found in him, not having my righteousness which is out of the law, but which is by faith of Christ, the righteousness out of God on faith,” Php 3:7-9.

### **Mark 10:29**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Most translations have used dynamic equivalence by translating this participle as quotation marks. TR added “but.” MSS has “was declaring” in imperfect tense instead of this participle.

### **Mark 10:30**

**Should not receive** is past tense subjunctive with negation meaning the condition of leaving all is that that one should not receive more now. This is a spiritual truth as it cannot be taken literally because these apostles will not receive hundred times as many mothers, and sisters. This does show that such sacrifices will feel like enjoying 100 times greater than such lost. These losses come with persecutions as only mentioned by Mark as Matthew says: “And everyone who left houses, or brothers, or sisters, or father, or mother, or woman, or children, or lands, for the sake of my name, will receive a hundredfold, and will inherit eternal life,” Mt 19:29; and Luke says: “who will in no wise receive manifold more in this time and in the age which is coming eternal life,” Lu 18:30.

### **Mark 10:31**

**Many**, is the word of emphasis in this sentence. This adjective shows that a large number is striving to be boastful and will finish last in the ranks of the kingdom. This is for the rebuke of Peter, and it is used also for those who repent: “Thus the last will be first, and the first last: for many are called, but few chosen,” Mt 20:16. “Enter in through the narrow gate; for the gate is wide and the way which is leading to destruction is broad, and there are many who are entering through it,” Mt 7:13.

### **Mark 10:32**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over

the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the Sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Now Jesus is teaching again the main focus of this Gospel: servitude.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 21. Teaching on servitude 10:32-45

32 And they were going up (in) the way (to) Jerusalem; and Jesus was going on before them, and they were being astonished, and while they are following they were being afraid. And He **took to Him** again the twelve, and began to be telling them the things which were being about to be happening to Him: 33 "behold, we are going up (to) Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn Him to death, and will deliver Him up to the Gentiles, 34 and they will mock Him, and will scourge Him, and will spit upon Him, and will kill Him; and He will rise again on the third day." 35 And James and John, the sons of Zebedee, **are coming up to Him**, saying, Teacher, we are desiring in order that whatever we should ask Thou may do for us. 36 And that One said to them, what are ye desiring *that* I do for you? 37 And these ones said to Him, give to us, in order that we may sit one (at) Thy right hand and one (at) Thy left hand (in) Thy glory. 38 But Jesus said to them, ye know not what ye are asking for yourselves. **Are ye being able** to drink the cup which I Myself am drinking, and to be dipped *with* the dipping which I Myself am being dipped *with*? 39 And these ones said to

Him, we are being able. But Jesus said to them, the cup indeed which I Myself am drinking, ye will drink; and the dipping which I Myself am being dipped *with*, ye will be dipped *with*; 40 but *being able* to sit (at) My right hand and (at) left hand is not *that* I give, but for whom it has been prepared. 41 And after the ten disciples have heard they began to being indignant (about) James and John 42 but after Jesus called them to *Himself* He is saying to them, ye know that the ones who are accounting to be ruling over the nations are exercising lordship over them; and their great ones are exercising authority over them. 43 But it will be **not** thus (among) you; but whoever should be desiring to become great (among) you, will be your servant. 44 And **whoever** should be desiring to become first of you, will be slave of all; 45 For even the Son of man came not to be served, but to serve, and to give His life as a ransom (for) many.

**Were**, is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus and his disciples were continuously ascending their journey to Jerusalem.

**Going up** is present tense participle with the use of periphrastic modifying the verb “were.”

**Going on before** is present tense participle with the use of periphrastic modifying the verb “was.” Jesus was preceding his disciples or leading the way.

**Were being astonished and were being afraid** both are imperfect tenses in passive voice. These events were bringing amazement and fear to these disciples.

**Took to** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus joined himself again to his apostles.

**To be telling** is present tense infinitive with the use of completing the verb “began.” Jesus started to be affirming his apostles that the next events of his sufferings, death and resurrection will occur. These events are in present tense “were being about” meaning what Jesus foretold earlier has begun: “And he received the twelve and said to them, behold, we are going up to Jerusalem, and all things which have been written by the prophets about the Son of man will be accomplished,” Lu 18:31. Notice in the next verse, the conjunction “*oti*: that” is translated as quotation marks after the verb of speaking.

### Mark 10:33

**Are going up** is present tense meaning Jesus and his apostles are continuously ascending their journey to Jerusalem.

**Will be delivered up and will condemn and will deliver up** all are future tenses meaning the next events of what will take place as they enter Jerusalem. This is refocusing on what Jesus foretold earlier: “And he began to be teaching them that it is necessary for the Son of Man to suffer many things, and to be rejected of the elders and the chief priests and the scribes, and to be killed, and to rise again after three days,” Mr 8:31; “for he was teaching his disciples, and was saying to them, the Son of man is being delivered into the hands of men, and they will kill him; and although he was killed, he will arise on the third day,” Mr 9:31. TR and MSS add the article with scribes making it as two distinct groups, while here it does show one single group (Grandville and Sharp rule).

### Mark 10:34

**Will mock and will scourge and will spit upon and will kill will rise again** all are future tenses meaning the next events which will occur in detail: “But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the

head, saying, he trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.” Ps 22:6-8; “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not,” Isa 53:3.

### **Mark 10:35**

**Are coming up** is the word of emphasis in this sentence. This verb is present tense meaning James and John are continuously approaching Jesus.

**Are desiring** is present tense meaning James and John are continuously having pleasure or taking delight in being in the place of prominence in the kingdom of heaven. Just after Jesus teaching about spiritual pride, these two disciples did not learn from this instruction.

**Should ask** is past tense subjunctive meaning the condition of granting their request to fulfill their desire.

**May do** is past tense subjunctive meaning the purpose of wishing is that Jesus may produce such a request for these two disciples.

### **Mark 10:36**

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. Jesus spoke to James and John.

**Do** is past tense infinitive translated with the use of indirect discourse and the personal pronoun “him” is translated as accusative of general reference being the subject of the infinitive verb and the conjunction “*that*” is added for better reading. Jesus knows what their intentions were but he wanted them to vocalize it for themselves. The mother of these sons of Zebedee has already requested on their behalf: “Then the mother of the sons of Zebedee came to him with her sons, was doing homage and was asking something from him,” Mt 20:20. These public ambitions will be used as a teaching tool for our Lord.

### **Mark 10:37**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” in the previous verse. James and John spoke to Jesus.

**Give** is past tense imperative meaning grant to James and John this one request.

**May sit** is past tense subjunctive meaning the purpose to grant such a request is that James and John may be appointed as chief administrators in this glorious kingdom: “my two sons may sit one is on thy right-hand and one is on thy left in thy kingdom,” Mt 20:21. Jesus told them earlier that they will be sitting on their twelve thrones: “And Jesus said to them, verily I am saying to you, ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel,” Mt 19:28. They were looking ahead and were being confused about the prediction of Christ’s crucifixion. Their minds were still set on the earthly kingdom and being seated in the place of highest honour. At this moment, the Holy Spirit was not poured into their hearts, so they were still blinded by their teachings of their youth.

### **Mark 10:38**

**Jesus** is the word of emphasis in this sentence. The focus is in our Lord’s reply to this selfish request.

**Know not** is perfect tense with negation meaning James and John knew not intellectually what they are continuously requesting. This verb “*oida*” always translates in present tense non-linear.

**Are being able** is the word of emphasis in this sentence. This verb is present tense saying: are these two disciples continuously being capable?

**To drink and to be dipped** both are past tense infinitives with the use of completing the verb modifying “are being able.” The dipping is referred to our Lord’s death: “But I am having a dipping to be dipped, and how am I being straitened until it be accomplished?” Lu 12:50. Paul identifies such dipping of such death: “Therefore we were buried with him by that dipping unto that death; in order that as Christ was raised up from among the dead by the glory of the Father, so also we ourselves may walk in newness of life,” Ro 6:4. The cup refers also to death as Jesus spoke of pending death in Gethsemane: “And he was saying, Abba, Father, all things are possible to thee; take away this cup from me; but not what I myself am willing, but what thou thyself are willing,” Mr 14:36.

### **Mark 10:39**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” in the previous verse. James and John spoke to Jesus.

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord’s reply.

**Will drink and will be dipped** both are future tense meaning James and John will also suffer and die for his name: “For I am reckoning that the sufferings of the present time are not worthy to be compared with the glory which is being about to be revealed to us,” Ro 8:18. “Because ye know that as ye are partakers of the sufferings, so also of the encouragement,” 2Co 1:7. “Because it was granted to you concerning Christ, not only to be believing (on) him, but also to be suffering concerning him,” Php 1:29. “I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death,” Php 3:10. “And all indeed who are wishing to be living piously in Christ Jesus will be persecuted,” 2Ti 3:12.

### **Mark 10:40**

**Has been prepared** is perfect tense in passive voice meaning only the Father has made ready this position for whom he sees fit. This is the decision of the Father as since the foundation of the world, God has prepared the Kingdom: “Then the King will say to the ones on his right hand, come, the blessed of my Father, inherit the Kingdom which had been prepared from the foundation of the world,” Mt 25:34.

### **Mark 10:41**

**Have heard** is past tense participle translated with the use of time: “*after*.” The ten other apostles understood what James and John were seeking.

**To being indignant** is present tense infinitive with the use of completing the verb “began.” These ten disciples are continuously being displeased with James and John that they might seize something which they also wanted. Now jealousy turns into resentment which is full of anger and wrath. Remember these twelve apostles were disputing along the way which one was the greatest.

### **Mark 10:42**

**Called to**, is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “Jesus called them over and said to them.”

**Is saying** is present tense meaning Jesus is continuously affirming to these twelve apostles.

**Know** is perfect tense meaning these twelve disciples know intellectually. This verb “*oida*” is always translated as present tense non-linear.

**Are exercising lordship and authority** both are present tenses meaning some rulers rule with tyranny and great ones have supreme rule.

### **Mark 10:43**

**Not** is the word of emphasis in this sentence. The empires of the world seek dominance through tyranny and supreme rule. The contrast with the kingdom of God is servitude not lordship: “I became to the weak as weak one is, in order that I may gain the weak. I have become all things to all these, in order that by all means I may save some,” 1Co 9:22. “For ye yourselves were called for freedom, brethren; only use not the freedom for an occasion to the flesh, but serve ye one another by love,” Ga 5:13. “shepherd the flock of God which is among you, by exercising oversight not being constraint, but willingly, not for basegain, but readily; not as exercising lordship over your possessions, but being patterns of the flock,” 1Pe 5:2-3. “Therefore be humbled under the mighty hand of God in order that he may exalt you in due time,” 1Pe 5:6.

### **Mark 10:44**

**Whoever**, are the words of emphasis in this sentence. This pronoun and particle is the subject of the subjunctive verb in present tense “should be desiring” meaning if anyone should be wishing.

**Will be** is future tense meaning to serve Christ, we must also be servants to all.

### **Mark 10:45**

**To serve and to give** both are past tense infinitive with the use of purpose. Jesus appeared for the purpose to minister and deliver his life in the manner of the price of redemption in place of many: “Christ ransomed us from the curse of the law, by having become a curse for us; for it has been written, cursed is everyone who is hanging on a tree,” Ga 3:13. “Who gave himself a ransom for all, the testimony in its own times,” 1Ti 2:6. “Who gave himself for us, in order that he may redeem us from all lawlessness, and may purify to himself a peculiar people, zealous of good works,” Tit 2:14.

### **Mark 10:46**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many

especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark records his final miracle when Jesus heals a blind man.

#### IV. Illustration of the Servant 1:14-13:37

##### B. Miracles

##### 20. Blind man 10:46-52

46 And they **are coming** (to) Jericho; and while He is going out (from) Jericho, and His disciples, and a large crowd, Bartimaeus the blind *man* a son of Timaeus was sitting (beside) the way begging. 47 And after he **has heard** "Jesus the Nazaraean is *there*," he began to be crying out and to be saying, Son of David, Jesus, have pity on me. 48 And many were rebuking him in order that he may be silent; but that one was crying out much more, Son of David, have pity on me. 49 And Jesus stopped and said *that* he be called; and they are calling the blind *man*, saying to him, keep being of good courage; rise up, He is calling thee. 50 And that one who throwing away his garment, rose up and came (to) Jesus; 51 and having answered Jesus is saying to him, what are thou desiring I should do to thee? And the blind person said to Him, Master, in order that I may receive sight. 52 And Jesus said to him, keep going; thy faith has healed thee. And he received immediately sight, and he was following Jesus (in) the way.

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus and his disciples are appearing in Jericho. This seeming discrepancy of Matthew leaving Jericho and Luke

coming nigh unto Jericho has some scholars baffled. But there are two Jericho's. They passed by the old Jericho and were now approaching the new Roman Jericho.

**Is going out** is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The personal pronoun "him" is also used as genitive absolute with reference to being subject of the genitive participle. Jesus is continuously departing from old Jericho along with his disciples and a large crowd.

**Was sitting** is imperfect tense meaning Bartimaeus was continuously dwelling beside the road in the manner of asking for alms because he was blind. Matthew says that there were two blind men while here and in Luke only speaks of one blind person. This discrepancy proves that all the writers did not conspire together to give Christianity fables: "because ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation," 2Pe 1:20. Each writer was moved by the Holy Spirit to give their readers the topic that God has chosen. Matthew was writing to the Jews to show that Jesus is their expected Messiah, their king. In a legal defense, two or three witnesses will establish his kingship: "but if he should not hear, take with thee besides one or two, in order that every word may stand upon the mouth of two or three witnesses," Mt 18:16. These two blind persons are witnesses to our Lord's Messiahship. As Mark and Luke were focusing on one person, Matthew was present and he recorded that there was two blind persons.

#### **Mark 10:47**

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: "And he heard that it was Jesus the Nazarean; and he began." Bartimaeus perceived from the crowd that it was Jesus. The conjunction "*oti*: that" after the verb of hearing is translated as quotation marks.

**To be crying out** is present tense infinitive with the use of completing the verb "began." This blind person is continuously screaming out with a loud voice the title of the Messiah: the son of David.

**Have pity on** is past tense imperative meaning this blind person did not ask for alms to Jesus, but only mercy.

#### **Mark 10:48**

**Were rebuking** is the word of emphasis in this sentence. This verb is imperfect tense meaning a large number of people were continuously reproving the blind person. It could be possible that followers of the Pharisees were objecting the testimony of the Messianic address to our Lord.

**May be silent** is past tense subjunctive meaning this chiding was for the purpose of silencing this blind person. They wanted this blind person to hold his peace.

**Was crying** is imperfect tense meaning that blind person referring to Bartimaeus in verse 46, was continuously crying out even louder. Notice the contrast "*de*: but" to display the difference between the great admonishment to silence this blind person and this blind person's persistency to shout himself hoarse.

#### **Mark 10:49**



**Stopped** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agreed with this use except Garnier who translated with the use of time: “After standing Jesus professed.” Jesus stood still and spoke to his disciples.

**Be called** is past tense in passive voice infinitive translated with the use of indirect discourse. The personal pronoun “him” is translated with the use of accusative of general reference. The conjunction “*that*” is added for better reading. Jesus exhorted that they summoned this blind person.

**Are calling** is present tense meaning these disciples are continuously summoning this blind person. These disciples obeyed Jesus’ wish.

**Keep being of good courage** is present tense imperative meaning this is continuous exhortation towards this blind person to be of good courage because Christ has overcome it: “keep being of good courage, I myself have overcome the world,” Joh 16:33.

**Rise up** is past tense imperative meaning his disciples are requesting that this blind person to stand from his begging position.

**Is calling** is present tense meaning Jesus is continuously summoning this blind person. When Bartimaeus hears this, it will be joyful news! Notice that Jesus did not personally come to find this blind person, but sent his disciples. It is just like the Gospel, Jesus sends us!

#### **Mark 10:50**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. This blind person is throwing away his coat out of excitement of this great news.

**Rose up** is past tense participle translated with the use of attendant circumstance. This blind person obeyed Jesus’ call.

#### **Mark 10:51**

**Having answered** is past tense participle with the use of manner. Garnier agrees with this use. Most translations have the use of attendant circumstance: “Jesus answered him, and said.” Some translations have used dynamic equivalence and translated the main verb as quotation marks.

**Is saying** is present tense meaning Jesus is continuously affirming to this blind person.

**Should do** is past tense subjunctive meaning what result is this blind person continuously wishing that Jesus may produce. Robertson says: “Neat Greek idiom with aorist subjunctive without *ina* after *theleis*.”

**The blind** is the word of emphasis in this sentence. This adjective is subject of the verb “said.” The focus now is on this blind person’s reply.

**May receive my sight** is past tense subjunctive meaning the purpose of this request is that this blind person may recover his sight.

#### **Mark 10:52**

**Jesus** is the word of emphasis in this sentence. The focus now is on Jesus’ reply.

**Keep going** is present tense imperative meaning Jesus is continuously exhorting that this person can now depart with sight.

**Has healed** is perfect tense meaning in the past his belief restored his eyesight but is having abiding results.

**Immediately** is the word of emphasis in this sentence. This favourite adverb of Mark displays the straightway power of God.

**Received sight** is past tense meaning the blind person recovered his lost sight.

**Was following** is imperfect tense meaning this restored blind person was continuously joining Jesus as one of his disciples along the road to Jerusalem.

### **Mark 11:1**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the

religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus enters Jerusalem riding on a lowly beast.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 22. Triumphal entry 11:1-11

1 And **when** they are drawing near (to) Jerusalem, (to) Bethphage and Bethany, (towards) the mount of Olives, He is sending two of His disciples, 2 and He is saying to them, keep going (into) the village, which is opposite to you; and *while* ye are immediately entering (into) it ye will find a colt *which* has been tied, (upon) which no one of men has sat: loose it *and* lead it. 3 And if **anyone** of you should say, why are ye doing this? say, "the LORD is having need of it;" and he will immediately send it hither. 4 And they departed, and found the colt *which* had been tied (at) the door without, (by) the cross way, and they are loosing it. 5 And some of the ones who has stood there were saying to them, what are ye doing loosing the colt? 6 And these ones said to them as Jesus commanded; and they allowed them. 7 And they led the colt (to) Jesus; and they threw upon it their garments, and He sat (on) it; 8 and many spread their garments (on) the way; and others were cutting down branches (from) the trees, and were spreading *them* (on) the way. 9 And those ones who are going before and those ones who are following were crying out, saying, hosanna; blessed *is* the One who is coming (in) the name of *the* LORD. 10 **Blessed** *is* the coming kingdom of our father David (in) *the* name of *the* LORD; hosanna (in) the highest. 11 And Jesus entered (into) Jerusalem and (into) the temple; and after He has looked around on all things, *while* the hour was already late, He went out (to) Bethany (with) the twelve.

**When** is the word of emphasis in this sentence. This compound particle consists of: "which" and "not only... but also." This means with the conjunction "*kai*: and" that this event occurred on their way to Jerusalem but also approaching Bethphage. Most old translations use "when" for participle of time in the past tense, but as we see here, this particle "*ote*" has a special definition. Luke has the adverb: "*hos*: as," "And it came to pass as he drew near to Bethphage, and Bethany, towards the mount which was being called of olives," Lu 19:29.

**Are drawing near** is present tense meaning as Jesus and his disciples are continuously approaching Jerusalem, Bethphage and Bethany which is close to Mount of Olives. Luke says the same, but Matthew only mentions Bethphage. Matthew used past tense "drew near." Jesus set his sights on Jerusalem in the last few chapters, and now our Lord is moving closer to his death. This is the last week of our Lord's earthly life. Bethany is very important as it has the finest view of Jerusalem and this is where our Lord spent his nights while visiting the temple over the next three days. Some will say that this entry was on Palm Sunday, but actually our Lord died in A.D. 31, not A.D. 30. Our Lord died on Wednesday, not on Friday as most tradition holds.

The information provided herein is taken from the [US Navy Astronomical Department calculations](#). The times given are Jerusalem time. There is an attempt to combine both the Jewish and Julian calendars. Some corrections have been made to this chart. Remember the Julian day is to midnight. The Jewish calendar 14th day of Abib ends at sundown not at midnight. The Passover and first day of Unleavened Bread begins at sundown Tuesday Abib 14 which begins Abib 15.

Year A.D. 30; Date of full moon= April 6/Abib 15; Julian Day to midnight= Thursday; Time of full moon= 10 p.m.; Passover Abib 15= April 6 at sundown; Crucifixion must fall on Friday Abib 15.

Year A.D. 31; Date of full moon= March 27/Abib 15; Julian Day to midnight= Tuesday; Time of full moon= 1 p.m.; Passover Abib 15= March 27 at sundown; Crucifixion must fall on Wednesday Abib 15.

**Is sending** is present tense meaning Jesus is continuously appointing two of his disciples. Some commentators say it is Peter and John, but the Scriptures are silent on this note.

### **Mark 11:2**

**Is saying** is present tense meaning Jesus is continuously affirming to these two disciples.

**Keep going** is present tense imperative meaning Jesus is exhorting that these two disciples to keep withdrawing yourselves into the village. Which village? The scriptures are again silent on this issue, but since Matthew does not mention Bethany, it may be that village because Mark and Luke were written at a later date. Other commentators say that Jesus started from Bethany, so it may be Bethphage. Because of this, it is uncertain which village these writers were referring in this context.

**Are entering** is present tense participle translated with the use of time: “*while*.” Notice Mark’s favourite adverb: “straightway.”

**Will find** is future tense meaning Jesus is prophetically saying that these two disciples will detect a colt.

**Has sat** is present tense meaning no one uses this colt in the past and is having abiding results as our Lord will be the first to ride this colt.

**Loose** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV and Garnier who translated with the use of time: “After loosening it you must conduct!” These two disciples need to untie this colt.

**Lead** is past tense imperative meaning these two disciples are exhorted to guide this colt to Jesus.

### **Mark 11:3**

**Anyone** is the word of emphasis in this sentence. This pronoun is subject of the verb “should say.” The focus is on the possibility of resistance to take this colt.

**Should say** is past tense subjunctive meaning the condition of taking this colt, how a certain one may speak in a form of a question.

**Are doing** is present tense meaning these two disciples are executing this task by taking the colt. Someone may question this action.

**Say** is past tense imperative meaning these two disciples are exhorted to speak. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks. When this certain one questions this task, this saying will give Messianic permission to take this colt.

**Will sent** is future tense meaning this certain one will dismiss the colt to this place where Jesus is staying.

#### **Mark 11:4**

**Departed** is the word of emphasis in this sentence. This verb is past tense meaning these two disciples went away as they were ordered.

**Found** is past tense meaning these two disciples acquired a colt. TR has an article with “colt.” This would make it previous reference from verse 2. The definiteness of this colt is not the animal per se but how they discovered this animal.

**Had been tied** is perfect tense in passive voice participle with the use of substantive modifying “colt” meaning someone in the past has fastened this colt and is having abiding results. This fastening was to a higher class of building as Gould mentions: “The better class of houses were built about an open court, from which a passage way under the house led to the street outside. It was at this outside opening to the street that the colt was tied.”

**Are loosing** is present tense meaning these two disciples are continuously unbinding this colt.

#### **Mark 11:5**

**Some** is the word of emphasis in this sentence. The focus now is the possibility of verse 3, this certain one did object of these two disciples taking this colt. Notice Jesus gave the probability of one person, but here it is actually more than one.

**Had stood** is perfect tense participle translated with the use of substantive modifying “some” meaning a few of the crowd have stood near this incident. This whole crowd noticed what happened, and certain ones of this crowd spoke out at this incident.

**Were saying** is imperfect tense meaning these certain ones were continuously affirming to these two disciples.

**Loosing** is present tense participle with the use of means as these ones questioned what authority that these two disciples have the means to unbind this colt. Most translations do not put a use to this participle. So it could also be result, cause or even manner.

#### **Mark 11:6**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” in the previous verse. These two disciples spoke to these observers according to our Lord’s ordering them to do.

**Allowed** is past tense meaning these observers permitted these two disciples.

#### **Mark 11:7**

**Led** is the word of emphasis in this sentence. This focus now is on these two disciples conducting this task. This verb is past tense meaning these two disciples guided the colt to Jesus.

**Threw upon** is past tense meaning these two disciples put upon the colt their cloaks.

**Sat** is past tense meaning Jesus fixed himself upon the colt.

#### **Mark 11:8**

**Spread** is past tense meaning a large number of people furnished their garments on the road as we would do to be a gentleman for a lady crossing a muddy path. This was a sign of respect.

**Were cutting down and spreading** both are imperfect tenses meaning others were continuously cutting down palm branches and furnishing these branches on the road. Notice religion makes the smallest point of that day as the most important event: Palm Sunday.

#### **Mark 11:9**

**Those ones** is the word of emphasis in this sentence. This article is previous reference to “many” and “others” in the previous verse.

**Are going before and are following** are present tense participles translated with the use of substantive modifying “those ones” meaning the crowds who are continuously preceding and are continuously accompanying Jesus. The crowds are continuously surrounding our Lord.

**Were crying** is imperfect tense meaning these individuals were continuously speaking with a loud voice.

**Blessed** is perfect tense in passive voice participle with the use of periphrastic modifying the verb “is” which is added for better reading meaning God in the past favoured Jesus and is having abiding results. Matthew includes: “welcome to the Son of David,” Mt 21:9. Luke adds: “King,” Lu 19:38.

**Is coming** is present tense participle translated with the use of substantive modifying the article “the One.” “Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD,” Ps 118:26.

#### **Mark 11:10**

**Blessed** is the word of emphasis in this sentence. This perfect tense in passive voice participle is repeated again. This time with respect not only to his person, but now to our Lord’s mission: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this,” Isa 9:6-7. This kingdom has come out of the tribe of David: “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel,” Jer 33:15-17. This is what the people expected and these followers were chanting their King. But the religious leaders refused their Messiah as they refused to have God rule over them: “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them,” Eze 37:24. Even though the people of Israel rejected our Lord, “This One will be great, and he will be called Son of the Highest; and the LORD God will give to him the throne of David his father; and he will reign over the house of Jacob to the ages, and his kingdom will be no end,” Lu 1:32-33.

#### **Mark 11:11**

**Entered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus went into this city of Jerusalem and into the Temple.

**Has looked around on** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Moffatt and Murdoch who translated with the use of attendant circumstance: “entered Jerusalem and the temple, and surveyed every thing.” This participle belongs to “went out” not “entered” as its kernel or main verb. This is the first visit to the Temple which was on Friday and Jesus scanned the Temple and noticed no activity because the Sabbath was ready to begin.

**Was**, is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The genitive noun “hour” is also translated with the use of genitive absolute being the subject of this genitive participle. Jesus noticed that the Sabbath was approaching which began at sunset.

**Went out** is past tense meaning Jesus departed Jerusalem and came unto Bethany with his twelve disciples for the evening.

## **Mark 11:12**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with

unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departs Jerusalem and spends the night in Bethany. The next morning, our Lord notices a fig-tree.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 23. Teaching of the fig-tree 11:12-14

12 And on the morrow *after* they have gone out (from) Bethany, He hungered; 13 and after He has seen a fig-tree afar off which was having leaves, He went if perhaps He will find anything (on) it; and *after* he has come (to) it, He found nothing except leaves, for it was not *the* season of figs. 14 And Jesus answered and said to it, no more (out of) thee (for) ever let anyone eat fruit. And His disciples were hearing.

**On the morrow** is the word of emphasis in this sentence. This adverb means the next day. Matthew mentions: “Now while he was coming back early in the morning into the city,” Mt 21:18. This is now Saturday morning which is the Sabbath that Jesus and his disciples were returning to Jerusalem.

**Have gone out** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The pronoun “of them” is also translated with the use of genitive absolute being the subject of the genitive participle.

**Hungered** is past tense meaning Jesus craved ardently for food. The illustration here of the fig tree is that Jesus is craving for the fruit of righteousness in Israel and will proclaim judgment on those in whom he does not find it.

##### Mark 11:13

**Has seen** is past tense participle translated with the use of time: “*after*.” HCSB and NET agree with this use while most translations have the use of attendant circumstance: “He saw a fig tree covered with leaves, and he went up.” Jesus noticed a fig tree. The absence of an article shows that this is not a specific fig tree.

**Went** is past tense meaning Jesus came to the fig tree.

**Will find** is future tense meaning Jesus approached the fig tree for the purpose to discover fruit on it as he was hungry. This shows the humanity of Christ.

**Has come** is past tense participle translated with the use of time: “*after*.” Jesus arrived at the fig tree.

**Found** is past tense meaning Jesus discovered nothing except leaves. He did not find any figs.



**Was not** is imperfect tense with negation meaning a season of figs was not continuously upon them. Smaller figs are commonly ripe at Passover in April. Jesus was expecting figs at this time of year. Season refers to the spiritual temperament of Israel. Jesus rebuked the religious leaders before: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men," Isa 29:13.

#### **Mark 11:14**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: "By way of responding." Most translations use dynamic equivalence and translate the main verb "said" as quotation marks.

**Let eat no more** is past tense optative with the adverb "not hereafter." This strong wish by our Lord is because of Israel's rejection of his mission as Messiah. This is not imperative which would make grafting impossible: "Therefore thou wilt say, the branches were broken out, in order that I myself may be grafted in," Ro 11:19.

**Were hearing** is the word of emphasis in this sentence. This verb is imperfect tense meaning the disciples were continuously perceiving with their ears what Jesus just announced in their presence.

#### **Mark 11:15**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to

the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. Now on this second day in Jerusalem, Jesus cleanses the Temple courtyard.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 24. Overthrowing the money changers 11:15-19

15 And they **are coming** (to) Jerusalem; and Jesus entered (into) the temple *and began* to be throwing out the ones who were selling and were buying (in) the temple, and He **overthrew the tables** of the money changers and the seats of the ones who selling the doves; 16 and He **was not allowing** in order that anyone may carry a vessel (through) the temple. 17 And He **was teaching**, saying to them, has it not been written, "My house will be called a house of prayer for all the nations? Yes! But ye yourselves made it a den of robbers." 18 And the scribes and the chief priests **heard** it, and they were seeking how they should destroy Him; for they are fearing Him, because all the crowd were being astonished (at) His teaching. 19 And when **evening** came He was going forth out of the city.

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus and his disciples are going into Jerusalem. This was at the end of the Sabbath around 6 PM on Saturday.

**Entered** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV who translated with the use of time: "And when Jesus entered into the temple, He began." Jesus went into the temple court.

**To be throwing out** is present tense infinitive with the use of completing the verb "began." Jesus was driving out the vendors in the temple court.

**Overthrew** is past tense meaning Jesus overturned the tables and seats of these vendors. Money changers were bankers and those selling doves were for sacrifice. This is the second cleansing of the temple courts. The first was at the beginning of the ministry: "and after He has made a scourge out of cords He drove out all out of the temple, both the sheep and the oxen; and He poured out the coin of the money changers and He overthrew the tables," Joh 2:15.

##### Mark 11:16

**Was not allowing** is imperfect tense with negation meaning Jesus was not continuously permitting short cuts or by-paths through the temple courts.

**May carry** is past tense subjunctive meaning the purpose is that their burden would be easier. Unusual Greek construction as it is normal to have an infinitive to follow “allow” instead of this purpose clause.

#### **Mark 11:17**

**Was teaching** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously using this cleansing of the outer courts as a teaching experience.

**Has not been written** is perfect tense in passive voice with negation. The negation “*ou*: not” with this question is expected answer: Yes! God gave these writings to his prophets in the past and it is having abiding results. The conjunction “*oti*: that” after the verb of writing is translated as quotation marks.

**Will be called** is future tense in passive voice meaning God gave his house a name which is a house of prayer for all nations. Notice the outer temple courts is for all, whether Gentiles or Jews: “Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people,” Isa 56:7.

**Ye**, is the word of emphasis in this sentence. This personal pronoun is also emphatic as subject of the verb “made.”

**Made** is past tense meaning those ones present themselves fashioned the outer temple courts as a polluted temple of plunderers: “Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD,” Jer 7:11.

#### **Mark 11:18**

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning these two distinct groups, the scribes and the chief priests perceived that these religious groups permitted foul activities in the temple courts.

**Were seeking** is imperfect tense meaning these religious leaders were continuously craving our Lord’s death.

**Should destroy** is past tense subjunctive meaning the result of their cravings was the death of our Lord. TR has future tense: “will destroy.” Subjunctive is wishful thinking, but future tense indicative is certain planning.

**Are fearing** is present tense meaning these religious leaders are continuously hesitating to act on their impulses because of the fear of revolt with the multitudes.

**Were being astonished** is imperfect tense in passive voice meaning Jesus’ teaching was continuously blowing their minds away.

#### **Mark 11:19**

**Evening** is the word of emphasis in this sentence. This noun means it was late in the night: “But he was by day in the temple teaching, and by night he was going out and was lodging on the mount which is being called of Olives,” Lu 21:37.

**Came** is past tense meaning while it became late in the night.

**Was going forth** is imperfect tense meaning Jesus was departing out of Jerusalem.

### **Mark 11:20**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree.

### **IV. Illustration of the Servant 1:14-13:37**

## A. Teachings

### 25. Teaching on faith 11:20-26

20 **And in the morning** while they were passing by they saw that fig-tree *which* has been dried up (from) *the* roots. 21 **And because Peter remembered** he is saying to Him, Rabbi, see, the fig-tree which Thou cursed has been dried up. 22 **And after Jesus answered** He is saying to them, keep having faith in God. 23 For **verily** I am saying to you, "whoever should say to this mountain, be thou taken away and be thou thrown (into) the sea, and should not doubt (in) his heart, but should believe that what he is saying it is becoming; there will be to him whatever he should say." 24 **(Because of) this** I am saying to you, *while* ye are praying all things, whatsoever ye should be asking, keep believing that ye are receiving, and it will be to you. 25 And whenever **ye should be standing** *while* ye are praying, keep forgiving if anything ye are having (against) anyone; in order that also your Father Who *is* (in) the heavens may forgive you your offences. 26 But if **ye** yourselves are not forgiving, neither your Father Who *is* (in) the heavens will forgive your offences.

**In the morning** is the word of emphasis in this sentence. This adverb modifies the verb “saw” and means early in the morning from 3 AM to 6 AM approximately. This was Sunday morning.

**Were passing by** is present tense participle meaning Jesus and his disciples were continuously proceeding back to the temple.

**Saw** is past tense meaning Jesus and his disciples observed that fig tree. The article with this noun makes it previous reference to the previous day when Jesus cursed it in verses 13-14.

**Has been dried up** is perfect tense in passive voice participle translated with the use of substantive modifying the noun “fig tree.” This plant has been withered from its roots.

### Mark 11:21

**Remembered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of cause: “*because*.” Most translations have the use of attendant circumstance: “Peter remembered and said.” Garnier has the use of time: “After being presently reminded Petros says.”

**Is saying** is present tense meaning Peter is continuously affirming to Jesus calling our Lord: Rabbi which is used by the Jews to address their teachers.

**See** is past tense imperative meaning Peter exhorted Jesus to pay attention to the fig tree.

**Cursed** is past tense meaning Jesus doomed this plant.

**Has been dried up** is perfect tense in passive voice meaning Jesus has withered the fig tree.

### Mark 11:22

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AMP and Tyndale have the use of attendant circumstance: “And Jesus answered, and said.” Garnier has the use of manner: “By way of responding, Jesus says.” Most other translations have used dynamic equivalence and translated the main verb “is saying” as quotation marks.

**Is saying** is present tense meaning Jesus is continuously affirming to his disciples.

**Keep having** is present tense imperative meaning keep possessing to their faith in God. These disciples already had faith in God, and Jesus is exhorting that they continue in their belief.

#### **Mark 11:23**

**Verily** is the word of emphasis in this sentence meaning this is a faithful saying.

**Am saying** is present tense meaning Jesus is continuously affirming to these disciples. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Should say and should not doubt and should believe** are all past tense subjunctives meaning that the condition of ordering a mountain is that anyone should speak to it and should not dispute in their minds and should have confidence.

**Be taken away and be thrown** both are past tense in passive voice imperatives meaning God carry off and cast into the sea.

**Is becoming** is present tense meaning these commands are continuously happening.

**Should say** is past tense subjunctive meaning the condition of establishing this miracle is based upon what this one should speak.

#### **Mark 11:24**

**(Because of) this** are the words of emphasis in this sentence. This preposition and pronoun mean for this reason.

**Are praying** is present tense participle translated with the use of time: “*while*.” AV, Garnier and Tyndale agree with this use. ASV, Moffatt, Murdoch, NET, WEB and Williams have translated with the use of attendant circumstance: “whenever you pray and ask.” AMP, EMTV, RSV and TWENTY have translated with the use of means: “whatever you ask for in prayer.” MSS has this verb as present tense indicative and the conjunction: “are praying and.”

**Should be asking** is present tense in passive voice subjunctive meaning the condition of these disciples should be begging for how great this request can be. TR and MSS have present tense indicative: “are asking.”

**Keep believing** is present tense imperative meaning keep having confidence that the recipients are continuously receiving and this miracle will be to these recipients.

#### **Mark 11:25**

**Should be standing** is the word of emphasis in this sentence. This verb is present tense subjunctive meaning the time and condition of persistence while praying.

**Are praying** is present tense participle translated with the use of time: “*while*.” Tyndale and Williams have the use of attendant circumstance: “And whenever you stand and pray.” Moffatt and TWENTY have the use of purpose: “whenever you stand up to pray.” Most other translations do not give a use to this participle.

**Keep forgiving** is present tense meaning keep pardoning. This verb has the sense of letting go. Notice the verbs in this verse of being all present tense. Prayer should be a continuous action: “Keep praying unceasingly” 1Th 5:17; “Keep praying for us: for we have persuaded, that we are having a good conscience, although ye are wishing to be conducting ourselves in all things,” Heb 13:18; “keep praying, brethren, for us, in order that the word of the LORD might be running and might be being glorified, even as also with you,” 2Th 3:1; “Brethren, keep praying for us,” 1Th 5:25; “we are not ceasing praying for you and asking for ourselves in order that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding,” Col 1:9.

### **Mark 11:26**

**Ye** is the word of emphasis in this sentence. This personal pronoun is also emphatic with the verb “are forgiving.”

**Are forgiving** is present tense meaning the condition is pointed out that emphatically we ourselves need to be forgiving others.

**Will forgive** is future tense meaning God will not pardon our misdeeds as we ourselves are not continuously pardoning others. MSS omit this verse. Paul says: “and keep being kind to one another, tender-hearted, forgiving each other, according as also God forgave you in Christ,” Eph 4:32.

### **Mark 11:27**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to

the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Now Jesus was teaching in the Temple and the religious rulers are questioning our Lord's authority.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 26. Authority of Jesus 11:27-33

27 And they **are coming** again (to) Jerusalem; and while He is walking (in) the temple the chief priests and the scribes and the elders are coming (to) Him, 28 and they are saying to Him, (by) what authority are Thou doing these things? And **who** gave Thee this authority, in order that Thou might be doing these things? 29 And Jesus answered *and* said to them, I Myself also will ask you one thing, and answer me, and I will tell you (by) what authority I am doing these things. 30 Was **the dipping** of John (from) heaven or (from) men? **Answer** Me. 31 And they were reasoning (with) themselves, saying, if we should say, (from) heaven, He will say, therefore why believed ye not him? Yes! 32 But we **should say**, (from) men, they were fearing the people; for all were holding John that he was indeed a prophet. 33 And although they answered they are saying to Jesus, we know not. And Jesus *Who* answered is saying to them, neither I Myself am telling you (by) what authority I am doing these things.

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus and his disciples are continuously appearing again in Jerusalem. This is the third day in a row that they appeared in Jerusalem. First on Friday, it was the triumphal entry which was the beginning of the Sabbath. Jesus found no activity in the temple because it was the Sabbath, so they departed for Bethany and spent the night. The next morning, on Saturday, Jesus cursed the fig tree and later in the day when the Sabbath was over around 6 PM, Jesus cleansed the temple and then returned to Bethany later in the evening. The next morning, on Sunday, Peter noticed the dried up fig tree and now they are going forth into Jerusalem.

**Is walking** is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The personal pronoun "of him" is also translated with the use of genitive absolute being subject of the genitive participle. Jesus is continuously progressing through the temple.

**Are coming** is present tense meaning these religious rulers are continuously appearing to Jesus. These three distinct groups are identified each with an article.

#### Mark 11:28



**Are saying** is present tense meaning these religious rulers are continuously affirming to Jesus.

**Are doing** is present tense meaning Jesus is continuously producing these troubles in the temple. These religious leaders wanted to know by what nature or quality of this authority. Was it of a scribe, prophet, or Messianic. These troubles were teachings, healings and driving out the vendors.

**Who** is the word of emphasis in this sentence. Now the focus is on the source of our Lord's authority.

**Might be doing** is present tense subjunctive meaning the purpose of such authority is that Jesus might be continuously producing these troubles.

### **Mark 11:29**

**Jesus** is the word of emphasis in this sentence. The focus now is on our Lord's.

**Answered** is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: "by way of responding." Most translations use dynamic equivalence and translate this participle as quotation marks.

**Will ask and will tell** both are future tenses meaning Jesus himself, here the subject is emphatic, will demand one thing from these religious rulers and our Lord will utter by what authority. Notice Jesus did not give them an answer of whom gave our Lord this authority as he answered this before: "But in order that ye may know that the Son of man is having authority on the earth to be forgiving sins: then he is saying to the paralytic, arise! and take up thy bed, and keep going to thy house," Mt 9:6; "For even as the Father is having life in himself, so he gave also to the Son to be having life in himself. And he gave to him authority also to be doing judgment, because he is Son of man," Joh 5:26-27. To answer the quality of such authority is to believe in the source. They regulated and controlled the affairs of the temple, so they challenged our Lord's right to cleanse the temple and to teach in it. Since they believed not that Jesus was sent from God, let these hypocrites validate their belief in John the Dipper. Was the ministry of John from God or man? These religious leaders needed to take a stand on this question!

### **Mark 11:30**

**The dipping** is the word of emphasis in this sentence. Was the dipping from John in the Jordan river authorized by God or men. Was John the forerunner of the Messiah or was he a fraud? The article with this noun demonstrates the definite mission by John.

**Answer** is past tense imperative meaning Jesus is commanding these religious leaders to give an answer to the question proposed.

### **Mark 11:31**

**Were reasoning** is the word of emphasis in this sentence. This verb is imperfect tense meaning these religious leaders were continuously deliberating among themselves.

**Should say** is past tense subjunctive meaning the condition of a rebuke from Jesus is that these religious leaders should speak from God.

**Believed not** is past tense with negation meaning these religious leaders placed not confidence in the mission of John. The negation “*ouk*: not” with the question is expected answer: Yes! The truth will come out that they trusted not in John’s ministry. They did not want to face this rebuke.

### Mark 11:32

**Should say** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of fearing the crowd is that these religious leaders should speak from men. TR adds: “*ean*: if” like the previous verse. The conjunction is not “*de*: but” as a contrast, rather “*alla*: but” as rather or moreover. These religious leaders feel restricted with this question. They worried more about their appearance before the multitudes rather than a good conscience before God. Most people today are also indifferent to what they believe. Jesus said: “The one who is not with me, is against me; and the one who is not gathering with me is scattering,” Mt 12:30.

**Were fearing** is imperfect tense meaning these religious leaders were continuously afraid of the greater part of the population gathered there that day.

**Were beholding** is imperfect tense meaning the greater part of this crowd were continuously possessing John as a true prophet.

### Mark 11:33

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of concession: “*although*.” ASV, AV, Murdoch and Tyndale translated with the use of attendant circumstance: “And they answered, and said.” Garnier translated with the use of manner: “By way of responding.” Most translations use dynamic equivalence and translate the main verb “are saying” as quotation marks.

**Are saying** is present tense meaning these religious leaders are continuously affirming to Jesus.

**Know not** is perfect tense with negation meaning these religious leaders know not intellectually. This verb “*oida*: to know” always translates in the present tense non linear.

**Jesus** is the word of emphasis in this sentence. The focus returns now to our Lord.

**Is saying** is present tense meaning Jesus is continuously affirming to these religious leaders.

**Am telling** is present tense meaning Jesus is not continuously affirming by what authority our Lord is continuously producing these troubles.

### Mark 12:1

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance

in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the Sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Jesus taught in the Temple and the religious rulers questioned our Lord's authority. Jesus gave these religious leaders a parable of how they treat God's ministers.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 27. Parable of vineyard 12:1-12

1 And He began to be saying to them (in) metaphors, a man planted a vineyard, and placed about *it* a fence, and dug a wine-vat, and built a tower, and leased it out for himself to tenant farmers, and left the country. 2 And he **sent** a bondman (to) those tenant farmers at the season, in order that he may receive (from) those tenant farmers (from) the fruit of that vineyard 3 but those ones who have taken him beat, and sent *the bondman* away empty. 4 And he sent **again** (to) them another bondman; and him they stoned *and* struck on the head, and sent *him* away having insulted *him*. 5 And he sent **again** another; and him they killed; also many others, indeed some who were beating, and others who were killing. 6 Therefore *although* he was **yet** having his one beloved son, he sent also him (to) them last, saying, "they

will have respect for my son." 7 But **those same** tenant farmers said (among) themselves, "this is the heir; come, let us be killing him, and the inheritance will be ours." 8 And they **took** him *and* killed *him*, and threw *him* out outside the vineyard. 9 Therefore **what** will the lord of the vineyard do? He **will come** and will destroy the tenant farmers and will give the vineyard to others. 10 Read ye not even this scripture? Yes! The stone which the ones who were building rejected, this became (unto) head of the corner. 11 This became **(from) the LORD**, and it is wonderful (in) our eyes. 12 And they were seeking to lay hold of Him, and they feared the crowd; and they knew that He spoke the metaphor (against) them; and they left Him and went away.

**Began** is the word of emphasis in this sentence. This verb is past tense meaning Jesus started to be teaching his disciples in metaphors.

**Planted and placed about and dug and leased and left the country** all are past tenses meaning a human being planted vineyard and set about this vineyard a hedge and dug a pit, and built up from the foundation a tower and gave over the vineyard to tillers of the soil and went abroad. Notice all the nouns have no article meaning there is no definite person, fence, wine-fat, tower and tenant farmers. All are generic in farming.

#### Mark 12:2

**Sent** is the word of emphasis in this sentence. This verb is past tense meaning this person sent a servant to the vine dressers at the seasonable time. Notice again the absence of an article with "bondman" showing no specific definite servant. Notice also the articles with "tenant farmers" and "vineyard" to show previous reference in the previous verse.

**May receive** is past tense subjunctive meaning the purpose of sending a servant is that this person may claim the profit of his vineyard from these husbandmen.

#### Mark 12:3

**Have taken** is past tense participle translated with the use of substantive modifying the article "those ones." This article is previous reference to "tenant farmers" in the previous verse. These husbandmen apprehended this servant.

**Beat and sent away** both are past tenses meaning these husbandmen smote and drove this servant away in the manner without these profits. This servant returned to his boss empty handed.

#### Mark 12:4

**Again** is the word of emphasis in this sentence. This adverb modifies the verb "sent." This person sent anew to these tenant farmers another servant.

**Stoned** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After hurling stones." MSS does not have this participle.

**Struck on the head and sent away** both are past tenses meaning these tenant farmers wounded this servant's head and dismissed this servant.

**Having insulted** is perfect tense in passive voice participle with the use of manner. This servant went back with disgrace. There is no honour for a prophet in his own country: “And they were being offended in him. But Jesus said to them, a prophet is not without honor except in his own country and in his own house,” Mt 13:57. This is past action with abiding result.

### Mark 12:5

**Again** is the word of emphasis in this sentence. This adverb modifies the verb “sent.” This is the third servant that this owner of the vineyard has sent.

**Killed** is past tense meaning these tenant farmers murdered this next servant. They also murdered many other servants. This was a portrait of Israel of how they treated their prophets: “But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy,” 2Ch 36:16; “Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them,” Jer 7:25; “Jerusalem, Jerusalem, who is killing the prophets and is stoning the ones who have been sent to her, how often would I have gathered together thy children, in like manner a hen is gathering together her brood under her wings, and ye would not?” Mt 23:37; “for your fathers were doing according to these things to the prophets,” Lu 6:23. They even murdered John the Dipper: “Elias also has come, and they did to him whatever they desired, as it has been written of him,” Mr 9:13.

**Were beating** is present tense imperative translated with the use of substantive modifying “some.” The tenant farmers truly were continuously smiting these ones.

**Were killing** is present tense imperative translated with the use of substantive modifying “others.” The tenant farmers were continuously murdering these other ones. The conjunction “*de*: and” is normally translated “but” which shows the contrast. So some prophets were only beaten, while other prophets were beaten to the point of death.

### Mark 12:6

**Yet** is the word of emphasis in this sentence. This adverb modifies the verb “was having.”

**Was having** is present tense participle translated with the use of concession: “*although*.” MSS has this verb as imperfect tense indicative: “he was having.” Most translations who follow MSS have translated this: “he had still one.” This landowner was still continuously in possession of his only esteemed son: “this is my beloved Son, in whom I took preference,” Mt 3:17; “This is my Beloved Son, in whom I found delight,” Mt 17:5; “and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth,” Joh 1:14; “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,” Joh 3:16.

**Sent** is past tense meaning the landlord send forth his only begotten son last of all. This proves that no other prophet will be sent. There is no Mohammad, Joseph Smith or any other counterfeit that God will send otherwise Jesus is a fraud. We know that “last” is referring to time as if it would be rank, then that would be contrary to: “Wherefore also God highly exalted him and granted to him a name which is above every name,” Php 2:9.

**Saying** is present tense participle with the use of manner. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Will have respect for** is future tense in passive voice meaning the son will earn respect from these tenant farmers.

#### Mark 12:7

**Those same** is the word of emphasis in this sentence. This pronoun is the subject of the verb “said.” The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Let be killing** is present tense subjunctive meaning this verb is hortatory of these tenant farmers wishing continuously to be murdering this son.

**Will be** is future tense meaning they will secure his lot. They want to keep possession of their revenues. These tenant farmers assumed as long as the landlord is absent, he cannot claim his property as if the landlord is dead: “But a certain one of them, Caiaphas, who was high priest of that year, said to them, ye yourselves know nothing, nor ye are considering that it is being profitable for us in order that one man may die for the people, and the whole nation may not perish,” Joh 11:49-50. Most people today assume that there is no god, so his absence in their lives demonstrates that he is dead. This started in print with German philosopher Friedrich Nietzsche.

#### Mark 12:8

**Took** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After taking him.” These tenant farmers laid hold of this son.

**Killed and threw out** both are past tenses meaning these tenant farmers murdered and sent out his body without the vineyard. Matthew and Luke have this in reverse order which is the actual “cast forth” and “killed.” Jesus suffered outside the gate and died on the cross: “Wherefore also Jesus, in order that he may sanctify by his own blood the people, suffered outside the gate,” Heb 13:12; “since it was necessary for him to suffer from the foundation of the world; but now once in the consummation of the ages, for the putting away of sin, he has been manifested by the sacrifice of himself,” Heb 9:26.

#### Mark 12:9

**What** is the word of emphasis in this sentence. This pronoun is direct object of the verb “will do.”

**Will do** is future tense meaning the landlord will execute what punishment.

**Will come and will destroy and will give** all are future tenses meaning the landlord will appear and will put to death the tenant farmers and will deliver the vineyard to others. These others are the Gentiles: “Because of this I am saying to you, the kingdom of God will be removed from you, and it will be given to a gentile who is producing the fruits of it,” Mt 21:43.

#### Mark 12:10

**Not even** is the word of emphasis in this sentence. This negation “*ou*: not” with the conjunction “*de*: but” with the question is expected answer: Yes!

**Read** is past tense meaning did ye recognise the section of the Holy Scripture? Yes they did!

**Stone** is the word of emphasis in this sentence. This noun is direct object of the verb “rejected.” This is quotation from: “The stone which the builders refused is become the head stone of the corner,” Ps 118:22.

**Rejected** is past tense meaning the builders who are the religious rulers disapproved Jesus as a useless stone. Even though this Saviour is disallowed and set at nought by these religious rulers, Jesus was made the head of the corner. The preposition “*eis*: unto” could have two meanings: this stone became so Jesus can become a head of the corner, or this stone became because Jesus has become a head of the corner. The latter is the true meaning. This past action is the same as dipping is the result of forgiveness otherwise it would violate the entire tenor of the NT teaching on salvation by grace and not by works: “And Peter said to them, repent, and let each of you be dipped in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit,” Ac 2:38.

#### **Mark 12:11**

**(From) LORD** are the words of emphasis in this sentence. This is a quotation from: “This is the LORD’S doing; it is marvellous in our eyes,” Ps 118:23. The Hebrew “the LORD’S” means “from the LORD.” The pronoun “*haute*: this” is in the feminine case is referring to “the head” of the previous verse.

**Became** is past tense meaning the head came into existence in the past of the authorship of Yahweh, the existing One and this fact is extraordinary in our faculty of knowing.

#### **Mark 12:12**

**Were seeking** is the word of emphasis in this sentence. This verb is imperfect tense meaning the religious rulers were continuously craving to seize Jesus.

**Feared and knew and went away** are all past tenses meaning these religious rulers hesitated to take action because they feared the multitude of people and they knew by experience that Jesus told this parable towards them and they departed.

**Left** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After giving him leave.” These religious leaders distanced themselves from our Lord.

#### **Mark 12:13**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle.

Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the Sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Jesus taught in the Temple and the religious rulers questioned our Lord's authority. Jesus gave these religious leaders a parable of how they treat God's ministers. They knew that this teaching was concerning them, so these religious leaders tried to trick our Lord with taxation.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 28. Teaching on taxes 12:13-17

13 **And they are sending** (to) Him some of the Pharisees and of the Herodians, in order that they may catch Him in word. 14 **And these ones** who came are saying to Him, Teacher, we know that Thou art True, and there is no concern (about) no one; for Thou are not looking (on) *the* appearance of men, but Thou are teaching the way of God (with) truth. **Is it lawful** to give tribute to Caesar or not? Yes! 15 **Should we give** or should we not give? No! **But that One** Who knows their pretending said to them, why are ye tempting Me? **Keep bringing** a denarius to Me in order that I may see *it*. 16 **And these ones** brought *it*, and **He is saying** to them, whose *is* this image and the inscription? **And these ones** said to Him, Caesar's. 17 **And Jesus answered and said** to them, give back the things of Caesar to Caesar, and the things of God to God. And they wondered (at) Him.

**Are sending** is the word of emphasis in this sentence. This verb is present tense meaning these religious leaders are continuously arranging from their location some other Pharisees and Herodians to Jesus. These religious leaders were chief priests and scribes and elders found in Mr 10:27. There three separate



sects joined together to scold Jesus but were refuted by our Lord. So now these religious leaders of these three sects are scholars from the Pharisees and from the Herodians. The Pharisees were believers in angels and the resurrection and held to the traditions of the elders. They did not live up to their strict ways and were found in their bigotry and formalism. The Herodians sided with the Sadducees who believed neither in angels nor the resurrection. They were more a political party than a religious sect.

**May catch** is past tense subjunctive meaning the purpose of appointing these two groups is that they may trap our Lord in his words.

#### **Mark 12:14**

**These ones** is the word of emphasis in this sentence. This pronoun is plural meaning the speaker from each group were making one plea to Jesus. It could be that one Pharisee is affirming to Jesus the flattery, and the one Herodian is affirming the question.

**Know** is perfect tense meaning these appointed speakers know intellectually that Jesus is speaking the truth and Jesus is not a respecter of person but are continuously instructing the way of God. To these Pharisees, the way of God is to refuse financing the Romans. That is why these Pharisees who hated the Herodians went along with them so these Herodians could ensnare Jesus when he refuses to pay tribute to Rome. The flattery did not work!

**Is lawful** is the word of emphasis in this sentence. This verb is present tense meaning is it necessary to pay your taxes? The negation “*ou*: not” with the question is an expected answer: Yes! These Herodians expected that Jesus support the Romans.

#### **Mark 12:15**

**Should give** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the strong suggestiveness here is that Jesus must make up his mind. They wanted a definite answer. The Herodians in the previous verse wanted the answer to be yes, but here the negation is “*me*: not” is expected answer: No! So this question in this verse was given by the speaker of the Pharisees.

**That One** is the word of emphasis in this sentence. The focus now shifts back to Jesus and this article is previous reference to “him” in the previous verse.

**Knows** is perfect tense participle translated with the use of substantive modifying “that One.” This verb “*oida*: to know” just like the previous verse is always translated in the present tense non linear as Jesus knows intellectually their flattery was just acting.

**Are tempting** is present tense meaning Jesus knows that they are soliciting to say something out of terms to upset the crowds.

**Keep bringing** is the word of emphasis in this sentence. This verb is present tense imperative meaning they were showing the coin and Jesus commanded them to keep bringing this coin closer to him.

**May see** is past tense subjunctive meaning the purpose of giving Jesus the coin is that he may inspect this denarius.

#### **Mark 12:16**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “some” from verse 13.

**Brought** is past tense meaning some of the Pharisees and Herodians brought forward the denarius.

**Is saying** is present tense meaning Jesus is continuously affirming to these Pharisees and Herodians.

**These ones** is the word of emphasis in this sentence. This article is previous reference like before. These Pharisees and Herodians spoke to Jesus. Their confirmation of the image and the inscription which are distinct (each have an article) is that of Caesar. The image is a portrait of Caesar and the inscription is: TICAESARDIVIAVGFAVGSTVS, which stands for the words Tiberias Caesar, Divi Augusti Filius Augustus; that is, Tiberius Caesar, the August Son of the Divine Augustus.

### Mark 12:17

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Most translations have translated with dynamic equivalence having this participle as quotation marks.

**Give back** is past tense imperative meaning these coins belong to Caesar, so return it to its owner. This is different to the verb these two sects were using: “*didomi*: to give.” The verb here is “*apodidomi*: to render.” This compound verb consists of: “*apo*: from” and “*didomi*: to give.” This compound makes it a conjugal duty to restore what is owed the proprietor. Since the money was already Caesar’s, there would be no harm to be giving it back to him! Jesus even went further to give back what also belongs to God. This is an higher obligation: “Therefore I am exhorting you, brethren, by the compassions of God, present your bodies as a living, holy, well-pleasing sacrifice to God, your intelligent service; and stop being fashioned to this age, but keep transforming by the renewing of your mind, for ye are proving what the good and well-pleasing and perfect will of God is,” Ro 12:1-2.

**Wondered** is past tense meaning these two sects marvelled at his answer.

### Mark 12:18

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent

out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the Sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Jesus taught in the Temple and the religious rulers questioned our Lord's authority. Jesus gave these religious leaders a parable of how they treat God's ministers. They knew that this teaching was concerning them, so these religious leaders tried to trick our Lord with taxation. Then the Sadducees tried their misconception concerning the resurrection.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 29. Teaching on resurrection 12:18-27

18 And Sadducees **are coming** (to) Him, who are saying there is not a resurrection; and they questioned Him, saying, 19 Teacher, Moses wrote for us, that if a brother of anyone should die and should leave behind a wife and should not leave children, in order that his brother may take his wife and may rise up seed to his brother. 20 There were **seven brothers**; and the first took a wife, and *while* he was dying he left no seed; 21 and the second took her, and died, and neither he himself left seed; and the third likewise; 22 and the seven took her, and left no seed. **Last** of all the woman also died. 23 Therefore **(in) the resurrection**, whenever they should arise, of which of them will she be wife? For **seven** had her as wife 24 And Jesus **answered and said** to them, are you not being misled (through) this, *because* ye know not the scriptures nor the power of God? Yes! 25 For whenever they should rise **(from among) the dead**, neither they are marrying nor are being given in marriage, but they are as messengers who *are* (in) the heavens *are*. 26 But **(concerning) those dead**, that they are being raised, read ye not (in) the book of Moses, (on) the bush, how God spoke to him, saying, I Myself am that God of Abraham and that God of Isaac and that God of Jacob? Yes! 27 That God is **not** of *the* dead, but God of *the* living. Therefore **ye** yourselves are being led astray greatly.

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning Sadducees are continuously appearing towards Jesus. Notice there is no article with this sect meaning they had no identifying markings from their visible appearance that they were of this sect. This sect is noticed by their affirmation that there is no resurrection.

**Questioned** is past tense meaning these believers in the Sadducees faith interrogated Jesus.

#### **Mark 12:19**

**Wrote** is past tense meaning Moses penned these words. This is from: “If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her,” De 25:5. Notice that these Sadducees tried the same flattery as the Pharisees addressing our Lord as Teacher, which is one who is fitted to teach the Jewish religion.

**Should die and should leave behind and should not leave** all are past tense subjunctives meaning the condition is that this married person who had no children should die.

**May take and may rise up** both are past tense subjunctives meaning the purpose of this childless widow is that his brother may claim this woman and may produce a posterity for the family. This lineage would continue.

#### **Mark 12:20**

**Seven brothers** are the words of emphasis in this sentence. These Sadducees used seven as this number shows completion, perfection and wholeness.

**Took** is past tense meaning the first of his brothers claimed this widow as his wife.

**Was dying** is present tense participle translated with the use of time: “*while*.” NET, RSV and Tyndale agreed with this use while EMTV, Murdoch and TWENTY translated with the use of attendant circumstance: “but died and left.” The first brother is perishing of natural death.

**Left** is past tense meaning this first brother left behind no children.

#### **Mark 12:21**

**Took and died and left** all are past tenses meaning the second brother claimed this widow as his wife and died likewise and left behind no children. The third brother did in like manner.

#### **Mark 12:22**

**Took and left** both are past tenses meaning the seven brothers all claimed this widow as wife and left behind no children.

**Last** is the word of emphasis in this sentence. This adjective means the end of the story is referring to the seven brothers passing away and now after this, the conclusion.

**Died** is past tense meaning the widow also perished of natural death.

### Mark 12:23

**(In) the resurrection** are the words of emphasis. Consequently the focus is on the resurrection even though they did not believe in it.

**Should arise** is past tense subjunctive meaning the condition on the time period if such a one should appear from the dead.

**Will be** is future tense meaning this widow will be married to which of the seven brothers.

**Seven** is the word of emphasis in this sentence.

**Had** is past tense meaning the seven brothers possessed this woman as a married couple.

### Mark 12:24

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: "By way of responding." Most translations have used dynamic equivalence translating this participle as quotation marks.

**Are not being misled** is present tense in passive voice with negation meaning this thinking is continuously leading these Sadducees away. The negation "*ou*: not" with a question is expected answer: Yes!

**Know not** is perfect tense participle with negation translated with the use of cause: "*because*." This verb "*oida* to know" is always translated as present tense non linear. Most translations agree with this use except ASV, Moffatt and Tyndale who translated with the use of result: "that you know neither." These Sadducees know not intellectually the Holy Scriptures and God's mighty work.

### Mark 12:25

**(From among) dead** is the word of emphasis in this sentence. This prepositional clause is the same as the question from these Sadducees in verse 23.

**Should arise** is past tense subjunctive meaning the condition on the time period if such a one should appear from the dead. Jesus adds out of dead. The Pharisees believed in performing marriage functions with the future resurrected body, as Mohammedans do today. So these Sadducees took this error on this fact as their objections as they believed not in the resurrection of the body. Just as the Pharisees were in error following the traditions of men, the Sadducees should not follow the teachings of these Pharisees concerning marriage during eternal life. The Sadducees and Pharisees are being led away from the truth because they understand not the Holy Scriptures. The Sadducees on their point understand not the power of God to give new heavenly bodies: "And there are heavenly bodies, and earthly bodies: nevertheless the glory of the heavenly is indeed different, but the glory of the earthly is different," 1Co 15:40. The Pharisees could not refute these Sadducees, but Jesus could.

**Are marrying nor are being given in marriage** both are present tenses, the first in active voice, while the second in passive voice. These resurrected saints are neither leading in marriage nor is anyone giving them into marriage. Marriage will not exist in the eternal life. Physical relationships will not encumber our lives during the new life. Notice there is no article with "messengers" meaning the nature of angels is

on account here as the succession with children is because of death. In heaven, there is no death, so there is no need of marriage.

### **Mark 12:26**

**(Concerning) those dead** are the words of emphasis in this sentence. The article with “dead” is previous reference to “dead” in the previous verse.

**Are being raised** is present tense in passive voice meaning God is continuously raising those departed ones.

**Read not** is past tense with negation meaning the Sadducees do know accurately what is in the book of Moses: “Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God,” Ex 3:6. The negation “*ouk*: not” with a question is expected answer: Yes!

### **Mark 12:27**

**Not** is the word of emphasis in this sentence. This negation “*ouk*: not” shows the affirmation that God deals only with living matter. God is life and Lord of life: “Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth,” Ps 104:30. He alone has life in himself. Life is thus dependant on God. God gives life to dead bodies: “before whom he believed God, who was quickening the dead, and was calling the things which are not being as being,” Ro 4:17; “But since the Spirit of him who raised up Jesus from among the dead is dwelling in you, the One who raised up the Christ from among the dead will quicken also your mortal bodies on account of his Spirit who is dwelling in you,” Ro 8:11. The second “God” is omitted by MSS.

**Ye** is the word of emphasis in this sentence. The personal pronoun is also emphatic with the verb “are being led astray.”

**Are being led astray** is present tense in passive voice meaning their belief in this fallacy is continuously deceiving them greatly.

### **Mark 12:28**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was

rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the Sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Jesus taught in the Temple and the religious rulers questioned our Lord's authority. Jesus gave these religious leaders a parable of how they treat God's ministers. They knew that this teaching was concerning them, so these religious leaders tried to trick our Lord with taxation. The Sadducees tried their misconception concerning the resurrection. Then the scribes gave their best shot!

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 30. Teaching on the great commandment 12:28-34

28 And one of the scribes **came** *after* he heard them *who* were reasoning together, *because* he knows that He answered them well, *and* questioned Him, which is *the* first commandment of all? 29 And Jesus answered him, "*the* first of all commandments *is*, keep hearing, Israel: *the* LORD our God is one LORD. 30 And thou **will love** *the* LORD thy God (out of) all thy heart and (out of) all thy soul and (out of) all thy mind and (out of) all thy strength. **This is the** first commandment. 31 And *the* **second** *is* like this, thou will love thy neighbor as thyself. There is not another **greater** commandment than these." 32 And the scribe said to Him, right, Teacher, Thou said (according to) truth that there is one, and there is not another besides Him. 33 And to be loving Him (out of) all the heart and (out of) all the understanding and (out of) all the soul and (out of) all the strength, and to love the neighbor as oneself, it is more than all the burnt offerings and sacrifices. 34 And after Jesus has seen him that he answered intelligently, He said to him, thou art not far (from) the kingdom of God. And no one were daring anymore to question Him.

**Came** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Murdoch agrees with this use. One of the scribes approached Jesus. First it was some of the Pharisees and the Herodians, then it was Saducees. And now just one of the scribes. This Greek word is “*grammateus*” where we get our word “grammarian.” These scribes held various important offices in the public affairs of the nation. Concerning Scripture, they served as copyists, editors, and teachers.

**Heard** is past tense participle translated with the use of time: “*after*.” EMTV, Garnier, HCSB and Tyndale agree with this use. Moffatt and TWENTY translated with the use of substantive modifying “one.” “Then came up one of the Teachers of the Law who had heard.” Murdoch translated with the use of attendant circumstance: “came, and heard them as they discussed, and he saw that he gave them an excellent answer; and he asked him.” One of the scribes listened.

**Were reasoning together** is present tense participle translated with the use of substantive modifying the direct object “them.”

**Knows** is perfect tense participle translated with the use of cause: “*because*.” This verb “*oida*” is always translated in the present tense non linear. One of the scribes knows that Jesus answered them well.

**Questioned** is past tense meaning one of the scribes interrogated Jesus to find out which is principal commandment of all commandments. This is first in rank and importance. Matthew has “great,” Mt 22:36. This question will bring strifes: “but keep standing aloof from foolish questions and genealogies and strifes and contentions about the law; for they are unprofitable and vain,” Tit 3:9. According to the scribes, they had many frivolous enumerations, just like today many have several colors to sins: such as white lies, sicknesses, lifestyle, etc. To the Pharisees, it could be of which sacrifice was greater: “And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering,” Nu 28:3. Or which phylacteries: “Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself,” De 22:12. Some would choose purification: “And that ye may put difference between holy and unholy, and between unclean and clean,” Le 10:10. And others, which was the greatest feast: “Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even,” Ex 12:15-18. This question divided the Jewish teachers into rival schools. So many churches today are divided over the traditions of men.

## **Mark 12:29**

**Jesus** is the word of emphasis in this sentence. The focus now is on Jesus’ reply. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Keep hearing** is present tense imperative meaning Israel keep considering what has been said.

**Is** present tense meaning LORD our God is one LORD: “Hear, oh Israel: The LORD our God is one LORD,” De 6:4. Matthew only gives the command itself. Since Mark is writing to the Romans who have many gods, this is to remind them that Jesus proclaims a monotheistic declaration.



### **Mark 12:30**

**Will love** is the word of emphasis in this sentence. This verb is future tense meaning a person will sacrificially love their God when they become a child of God: “but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name,” Joh 1:12. Notice the possession “thy” as calling God Almighty their own: “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might,” De 6:5; “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13; “Beloved, let us keep loving one another because that love is of God, and everyone who is loving, has been begotten of God, and is knowing God. The one who was not loving, knew not God; because God is love,” 1Jo 4:7-8; “And we ourselves have known and have believed that love which God has in us. God is love, and the one who is abiding in that love, is abiding in God, and God in him,” 1Jo 4:16; “Let we ourselves keep loving him, because he himself first loved us,” 1Jo 4:19; “But before all things, keep having fervent love among yourselves, because love will cover a multitude of sins,” 1Pe 4:8.

**This** is the word of emphasis in this sentence. This pronoun refers to the commandment just mentioned.

### **Mark 12:31**

**Second** is the word of emphasis in this sentence. This second commandment is similar to the first commandment: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD,” Le 19:18. Paul says to these Romans: “For the law is, thou wilt not commit adultery, thou wilt not commit murder, thou wilt not steal, thou wilt not bear false witness, thou wilt not lust, and if any other commandment, is being summed up in this word, in this, thou wilt love thy neighbor as thyself,” Ro 13:9. John says: “If anyone should say: ‘I am loving God,’ and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God whom he has not seen?” 1Jo 4:20.

**Greater** is the word of emphasis in this sentence. This comparative adjective is modifying “commandment.” These two commandments are the greatest. Man thinks that if he has no broken civil laws, he is a good person, but Jesus demonstrated that only love is the highest law. If a person has not murdered, but has hated someone, this one has not kept God’s law.

### **Mark 12:32**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the scribe spoke to Jesus. This scribe rehearsed exactly what Jesus said.

### **Mark 12:33**

**To be loving** is present tense infinitive with the use of result. It is not the past tense “to be loved.” We know that God loves us: “For thus God loved the world so that he gave his only begotten Son,” Joh 3:16. How do we sacrificially love God? It is to give wholly to God with our desires; with the faculty of comprehension, intelligence, insight, and understanding; with our spirit; and with our physical might. To love God with all one’s desires is not lust for the things in the world: “Stop loving the world, nor the things in that world,” 1Jo 2:15. To love God with all one’s understanding would apparently cover the entirety of one’s inner, conscious life. In Paul’s epistles, the word emphasizes spiritual insight as given by God: “and stop being fashioned to this age, but keep transforming by the renewing of your mind, for ye are proving what the good and well-pleasing and perfect will of God is,” Ro 12:2. To love God will all our spirit is to praise God in spirit: “That God is Spirit; and for the ones who worshipping him, it is

necessary to be worshipping in spirit and truth,” Joh 4:24. To love God with all our physical might is to offer our bodies as a sacrifice: “Therefore I am exhorting you, brethren, by the compassions of God, present your bodies as a living, holy, well-pleasing sacrifice to God, your intelligent service,” Ro 12:1. Notice this scribe added obedience and mercy: “Behold, to obey is better than sacrifice, and to hearken than the fat of rams,” 1Sa 15:22; “To do justice and judgment is more acceptable to the LORD than sacrifice,” Pr 21:3; “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings,” Ho 6:6. These offerings and sacrifices are identical here as there is an article with the first noun but none with the second joined by the conjunction “*kai*: and.” This is the Grandville and Sharp rule. TR has these two nouns as distinct as it has an article with the second noun.

## Mark 12:34

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord’s reply to this scribe.

**Has seen** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “And Jesus perceived that he replied wisely; and he answered, and said.” The verb “answered” with Murdoch should not be there as he translated that with “replied.” Jesus observed that this scribe answered wisely.

**Are not far** is present tense with negation and the adverb meaning this one is remote to his salvation: “We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us,” Isa 59:11. This figurative aspect shows that this scribe is not far from the kingdom of God. The Gentiles were afar off and now are near: “and he came and announced glad tidings of peace to you who were afar off and who were near,” Eph 2:17.

**No one** is the word of emphasis in this sentence. The focus here is how Jesus silenced his accusers.

**Were daring** is imperfect tense meaning every accuser were continuously being afraid to interrogate Jesus anymore. Their boldness is gone!

## Mark 12:35

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter’s house. Mark went back to our Lord’s teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord’s third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord’s fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus’ house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they

rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the Sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Jesus taught in the Temple and the religious rulers questioned our Lord's authority. Jesus gave these religious leaders a parable of how they treat God's ministers. They knew that this teaching was concerning them, so these religious leaders tried to trick our Lord with taxation. The Sadducees tried their misconception concerning the resurrection. Then the scribes gave their best shot! After these religious rulers tried to tempt our Lord, Jesus describes their character.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 31. Teaching on hypocrisy 12:35-40

35 And after Jesus answered He was saying, while He is teaching (in) the temple, how are the scribes saying that the Christ is a son of David? 36 For David **himself** said (by) Holy Spirit, the LORD is saying to my LORD, keep sitting (at) My right hand until I should place Thine enemies as a footstool for Thy feet. 37 Therefore David **himself** is calling Him LORD; and whence is He his son? And the great crowd was hearing Him gladly. 38 And He was saying to them (in) His teaching, keep seeing (of) the scribes, who are wishing to be walking about (in) robes, and salutations (in) the market-places 39 and first seats (in) the assemblies and first places (at) the suppers; 40 the ones who are devouring the houses of the widows, and are praying as a pretext at great length; these will receive more abundant judgment.

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Most translations have the use of attendant circumstance: "He answered them and said." Garnier translated with the use of manner: "By way of responding."

**Was saying** is imperfect tense meaning Jesus was continuously affirming. Even though these religious leaders did not have the courage to ask another question, Jesus would continue to teach in the temple.

**Is teaching** is present tense participle translated with the use of time: “*while*.” All translations agree with this use. Even AV added the proper conjunction “*while*” instead of “*when*.” This word “*when*” in AV if it does not have a strong number, it should be “*while*” for present tense, and “*after*” for past tense. Jesus is continuously instructing in the temple.

**Are saying** is present tense meaning the scribes are continuously affirming that the Messiah is son of David. Notice this question of the summation of what the scribes are teaching. Jesus just finished with a scribe, and now asking a question from their findings.

### Mark 12:36

**Himself** is the word of emphasis in this sentence. The focus is on David as this pronoun is appositional to “David.” This also makes it emphatic to the past tense verb “said.” David spoke by the Holy Spirit as God’s Spirit only came upon the Old Testament saints, but for the New Testament saints, God’s Spirit is dwelling among us: “Know ye not that ye are God’s temple, and the Spirit of God is dwelling in you? Yes!” 1Co 3:16. TR and MSS have the article with “Spirit” and “Holy.” This third person of the triune God is coequal and coeternal with the Father and the Son: “The Spirit of the LORD spake by me, and his word was in my tongue,” 2Sa 23:2. Peter says: “For prophecy was not brought at any time by the will of man, but the holy men of God spoke while they were being borne by Holy Spirit,” 2Pe 1:21. Notice the absence of the article by Peter with “Holy Spirit.”

**Is saying** is present tense meaning Yahweh is continuously affirming to Adonai. Here is the verb “*lego*: to affirm” while TR and MSS have past tense “*epo*: to speak.” The LXX has past tense also, so these Greek manuscripts may have changed to agree with the Old Testament quotation. Notice the next verse, it is present tense. AV always capitalises LORD in full when it refers to Yahweh.

**Keep sitting** is present tense imperative meaning David called his offspring Adonai. Yahweh is where the Hebrew word is “YHVH.” This sacred name would not be pronounced so it would not be taken in vain. In English, some have turned Yahweh into Jevovah putting the vowels in the improper place. David cites this: “The LORD (Yahweh) said unto my Lord (Adonai), Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. Adonai is parallel with Yahweh: “And Thomas answered and said to him, my LORD and my God,” Joh 20:28. “Thrice in the year shall all your men children appear before the Lord (Adonai) GOD, the God of Israel,” Ex 34:23. “For the LORD (Yahweh) your God is God of gods, and Lord (Adonai) of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward,” De 10:17. “Oh LORD (Yahweh) our Lord (Adonai), how excellent is thy name in all the earth! who hast set thy glory above the heavens,” Ps 8:1. Because of risk of taking God’s name (Yahweh) in vain, devout Jews began to substitute the word (Adonai) for the proper name itself: “Thus hath the Lord GOD shewed unto me,” Am 7:1. Luke says: “And David himself is saying in the Book of Psalms, the LORD said to my LORD, keep sitting on my right hand, until I placed thine enemies as a footstool for thy feet. Therefore David is calling him LORD, and how is he his son?” Lu 20:42-44.

### Mark 12:37

**Himself** is the word of emphasis in this sentence. Again David is the focus as this pronoun is appositional to “David.”

**Is calling** is present tense meaning David is continuously affirming which is the same as the quotation “*lego*: to affirm.” How can David affirm that his great-great-great-grandson his LORD? The only way David can do this is if David believes in the future Messiah. He claimed this Messiah as his LORD.

The only way this offspring can be more than David's son is that this Messiah must be virgin born to be the Son of God.

**Great crowd** are the words of emphasis in this sentence. The focus now is on the audience.

**Was hearing** is imperfect tense meaning this great crowd understood this teaching with great pleasure. This must have upset the Sanhedrin as the common people are drawing closer to Jesus than before. The religious rulers tried to weaken the public confidence in Christ, but they failed miserably. But how did these religious rulers later turned these crowds? It was because God permitted these events to occur. The religious rulers wanted to wait until after the feast to arrest Jesus, but God has different plans.

#### **Mark 12:38**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these multitudes through the instrument of his instructions.

**Keep seeing** is present tense imperative meaning keep discerning from what the scribes are teaching. There is a need to separate yourselves from these fallacies. These scribes are continuously desiring to be continuously conducting themselves long robes. Most churches today become a fashion show. We want to dress our Sunday's best for whom? These scribes also are seeking public greetings. They want public recognition for their dignity in society as Matthew says: "and they are loving the first place in the suppers, and the first seats in the assemblies, and the salutations in the market-places, and to be being called by men Rabbi, Rabbi," Mt 23:6-7.

#### **Mark 12:39**

**First seats and first places** are two compound nouns to show that these scribes are seeking pre-eminence to mark special piety and proper rank. Even the disciples were seeking such positions: "And there came to pass also a strife among them, this, who of them is thinking to be greater," Lu 22:24. The Pharisees also were seeking such positions: "Woe to you Pharisees, for ye are loving the first seat in the assemblies and the salutations in the market places," Lu 11:43.

#### **Mark 12:40**

**Are devouring and are praying** both are present tense participles translated with the use of substantive modifying "the ones." These scribes are continuously forcibly taking the widows' property and are continuously speaking publicly long prayers for the purpose showing self-righteousness. Luke adds: "these ones are devouring the houses of widows, and are praying at great length show. These ones will receive more abundant judgment," Lu 20:47.

**Will receive** is future tense meaning their judgment will be more severe than those who have not heard the Scriptures. Jesus warned us against their ambition, greed and hypocrisy.

#### **Mark 12:41**

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark

recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the Sea of Galilee where he met a deaf and mute person. After going back near the Sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion Week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Jesus taught in the Temple and the religious rulers questioned our Lord's authority. Jesus gave these religious leaders a parable of how they treat God's ministers. They knew that this teaching was concerning them, so these religious leaders tried to trick our Lord with taxation. The Sadducees tried their misconception concerning the resurrection. Then the scribes gave their best shot! After these religious rulers tried to tempt our Lord, Jesus described their character. Now Jesus noticed a poor woman offering her gift.

#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 32. Teaching on giving 12:41-44

41 And *after Jesus sat down* opposite the treasury He *was seeing* how the crowd is throwing money (into) the treasury; *and many rich were throwing in* much. 42 *And one poor widow came and threw in*

two lepta, which is a kodrantes. 43 And after He **called** His disciples **to Himself** He is saying to them, verily I am saying to you, "this poor widow has thrown in more than all the ones who were throwing (into) the treasury. 44 For **all** threw *in* (out of) that which was abounding to them; but she herself threw *in* (out of) all her destitution as much as she was having, her whole livelihood."

**Sat down** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Most translations have the use of attendant circumstance: "Jesus sat down opposite the treasury, and saw."

**Was seeing** is imperfect tense meaning Jesus was continuously watching the giving at the treasury.

**Is throwing** is present tense meaning the multitude is continuously casting their offerings into the treasury.

**Were throwing** is present tense meaning large numbers of rich people were casting their abundance into the treasury.

#### **Mark 12:42**

**Came** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use. This poor woman appeared. Notice this singularity of this woman and her dread of her fate of become a widow. There was no family to look after her.

**Threw** is past tense meaning this widow put into the treasury two lepta which is equal to a kodrantes. One lepta was the smallest and least valuable Greek coin in use. The kodrantes, 1/64 of a daily wage, was the smallest Roman coin.

#### **Mark 12:43**

**Called** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Garnier agrees with this use while most translations have the use of attendant circumstance: "And he called his disciples to him and said." Jesus summoned his disciples.

**Is saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Am saying** is present tense meaning Jesus is faithfully continuously affirming to these disciples. The conjunction after the verb of speaking is translated as quotation marks.

**Has thrown** is perfect tense meaning this poor widow's has put in more contribution than all the other contributors.

#### **Mark 12:44**

**All** is the word of emphasis in this sentence. The focus now is on all the other contributors.

**Threw** is past tense meaning all other contributors put into the treasury out of their abundance, but this widow herself (emphatic) put into the treasury all her livelihood. This offering should not be based upon quantity, but quality.

## Mark 13:1

In his first task, Jesus selected his first four disciples. The second task was when Jesus taught in Capernaum. Mark impressed on us his first recorded miracle while teaching in Capernaum. The second miracle was while visiting Peter's house. Mark went back to our Lord's teachings while He visits all the assemblies in Galilee. Mark again went back to record our Lord's third miracle of cleansing a leper while he was teaching in the synagogue. Mark demonstrated our Lord as a servant through his teachings and miracles. It is difficult to separate the two, even at times when both are occurring at the same time. Mark recorded our Lord's fourth miracle of healing the paralytic. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged the oral laws of these religious rulers. Because our Lord addressed these customs surrounding the Sabbath, the fifth miracle occurred on his next appearance in the synagogue. The next miracle happened as Jesus withdrew from the crowds. Our Lord healed many especially those who were demon possessed. After selecting his twelve apostles, Jesus had to deal with the accusation from the religious leaders. Jesus told metaphors near the sea. Our Lord taught his disciples about personal testimony. Jesus told another metaphor of a growing seed and then a grain of mustard. Afterwards, Jesus calmed the winds and the sea and healed the demoniac. Then Jairus came to Jesus about his dying daughter. While Jesus was travelling to Jairus' house, he performed his tenth miracle. Jesus travelled back to his home town and was teaching the kingdom of heaven to his kinfolk. He was rejected and then travelled to all the other villages. As it was difficult to reach all the people, Jesus sent out his disciples to help out with the ministry. Herod heard the fame of Jesus and thought that it could be John the Dipper who rose from the grave. The apostles came back to report their travels, and while they rested, Jesus performed his eleventh miracle. After this feeding, the disciples departed by boat while Jesus stayed to dismiss the crowd. After Jesus walked on water, they arrived on the other side of the sea where Jesus healed many more. Because of the dispute with the scribes over the physical and spiritual healings, Jesus challenged again the oral laws of these religious rulers. The first time it was over healing on the Sabbath, and now it is about cleansing of the hands. Then Jesus went away to the borders of Sidon and Tyre where he met a woman whose daughter possessed an unclean spirit. Jesus left Sidon and Tyre and went back to the sea of Galilee where he met a deaf and mute person. After going back near the sea of Galilee, Jesus performed his next miracle which is the feeding of 4,000. Afterwards, Jesus went by boat to the parts of Dalmanutha and the religious leaders searched our Lord out to dispute with him. They asked for a sign. So Jesus taught his disciples concerning the false teachings of these religious leaders. After entering Bethsaida, Jesus found another blind person. Then Jesus asked his disciples about the opinions of others concerning himself. Jesus began to disclose the purpose of his ministry: to suffer, to die and rise again on the third day. This Gospel was not welcomed by Peter, so Jesus took Peter, James and John to witness the next miracle of transfiguration. After coming down the mountain, Jesus healed a boy with unclean spirit. Jesus again repeated the Gospel and taught his disciples that must have humility of a child. After a long silence of events by Mark, this Gospel opened again with our Lord being tempted by the religious rulers concerning their traditions and our Lord had to remind his disciples concerning their prejudices on infants. A young rich man approached Jesus to find the secret to salvation. Jesus taught again the main focus of this Gospel: servitude. Now Mark recorded his final miracle when Jesus healed a blind man. The time has come for the Passion week of our Lord. Jesus entered Jerusalem riding on a lowly beast. Jesus departed Jerusalem and spent the night in Bethany. The next morning, our Lord noticed a fig-tree. On this second day in Jerusalem, Jesus cleansed the Temple courtyard and now they left that evening again for Bethany. The next morning, the disciples noticed the dried up fig-tree. Jesus taught in the Temple and the religious rulers questioned our Lord's authority. Jesus gave these religious leaders a parable of how they treat God's ministers. They knew that this teaching was concerning them, so these religious leaders tried to trick our Lord with taxation. The Sadducees tried their misconception concerning the resurrection. Then the scribes gave their best shot! After these religious rulers tried to tempt our Lord, Jesus described their character. Jesus noticed a poor woman offering her gift and concluded his teachings concerning the future times.



#### IV. Illustration of the Servant 1:14-13:37

##### A. Teachings

##### 33. Teaching on future signs 13:1-37

1 And while He **is going forth** (out of) the temple one of His disciples is saying to Him, Teacher, see, what stones and what buildings! 2 And Jesus answered and said to him, are thou seeing these great buildings? **In no wise** a stone shall be left (upon) stone which shall in no wise be thrown down. 3 And while He **is sitting** opposite the temple (upon) the mount of Olives, Peter and James and John and Andrew were asking Him apart, 4 tell us when these things will be? And **what will be** the sign whenever all these things should be being about to be being accomplished? 5 And Jesus answered and began to be saying to them, keep seeing lest anyone mislead you. 6 For **many** will come (in) My name, saying, "I myself am *He*;" and they will mislead many. 7 But whenever **ye should hear** of wars and rumours of wars, stop being disturbed; for it is necessary to come to pass; but the end *is* not yet. 8 For nation **will rise up** (against) nation and kingdom (against) kingdom; and there will be earthquakes (in) different places, and there will be famines and troubles. These *are* **beginnings** of birth pains. 9 But **keep ye seeing** yourselves. For they **will deliver** you **up** (to) Sanhedrims and (to) assemblies: for My sake, (for) a testimony to them; 10 And it is necessary first *that* the glad tidings be proclaimed **(to) all the nations**. 11 But whenever **they should lead** you **away** delivering *you* up, stop being careful beforehand what ye should say, and stop meditating *your reply*; but whatever should be given to you (in) that hour, keep speaking this; for ye yourselves who are speaking are not, but the Holy Spirit. 12 And brother **will deliver up** brother (to) death, and father child; and children will rise up (against) parents, and they will put them to death; 13 and ye will be hated (by) all (on account of) My name; but the one who endured (to) *the* end, this one will be saved. 14 But whenever **ye should see** the abomination of the desolation which was spoken of (by) Daniel the prophet, standing where it should not; let the one who is reading keep understanding; then let the ones (in) Judea keep fleeing (to) the mountains; 15 and let the one (upon) the housetop not come down (into) the house, nor go in to take anything (out of) his house; 16 and let the one who is (in) the field not return (to) the things behind to take his garment. 17 But **woe** to the ones who are (in) womb and to the ones who are giving suck (in) those days. 18 And **keep praying** in order that your flight may not become in winter. 19 For those days **will be** tribulation, such as has not been the like (from) *the* beginning of creation which God created until now, and it shall in no wise be. 20 And **unless the** LORD shortened the days, if any flesh should not be saved; but (on account of) the chosen ones whom He picked out for Himself, He shortened the days. 21 And **then** if anyone should say to you, behold, here *is* the Christ, or behold, there, do not believe *it*. 22 For false Christs and false prophets **will arise**, and they will give signs and wonders, (to) deceive if possible even the chosen ones. 23 But **ye** keep taking heed: behold, I have foretold all things to you. 24 But **(in) those days**, (after) that tribulation, the sun will be darkened, and the moon will not give her light, 25 and the stars of the heaven will be falling out, and the powers which *are* (in) the heavens will be shaken. 26 And **then** they will see the Son of man *Who* is coming (in) clouds (with) great power and glory. 27 And **then** He will send His messengers, and will gather His chosen ones (from) the four winds, (from) *the* extremity of earth (to) *the* extremity of heaven. 28 But learn the metaphor **(from) the fig-tree**: whenever its branch should become tender, and it should be putting forth the leaves, ye are knowing that the summer is near; 29 so also ye, whenever ye should see these things which were coming to pass, ye are knowing that it is near, (at) *the* doors. 30 **Verily** I am saying to you, "this generation shall in no wise pass away, until all things should take place. 31 **The heaven** and the earth will pass away; but My words shall in no wise pass away. 32 But **(concerning) that day or hour**, no one knows, not even the messengers those ones

*who are* (in) heaven, nor the Son, except the Father. 33 **Keep seeing**, keep watching and keep praying; for ye know not when the time is 34 as a man going out of the country *who* left his house, and who gave the authority to his bondmen, and his work to each one, and commanded the door-keeper in order that he might be watching. 35 Therefore **keep watching**; for ye know not when the master of the house is coming, at evening or at midnight, or at cock-crowing, or morning; 36 lest *after* He has come suddenly he should find you sleeping. 37 And **what** I am saying to you, I am saying to all, keep watching."

**Is going forth** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The personal pronoun "of him" is translated also with the use of genitive absolute being the subject of this genitive participle. Jesus is departing away from the temple.

**Is saying** is present tense meaning one of our Lord's disciples is continuously affirming to Jesus. Notice this disciple was addressing Jesus as Teacher like the other religious leaders in the previous chapter. This could be Judas as he had a fancy for the things of the world. Judas was a thief and a lust for the things of the world. His covetousness was his downfall for making him a traitor. Judas would remember that Jesus said just previously when he was rebuking the religious leaders: "Behold, your house is being left to you desolate." Mt 23:38. Matthew says that his disciples plural pointed out this fact: "And after Jesus went forth he was going away from the temple, and his disciples came to him to point out to him the buildings of the temple," Mt 24:1. Luke says that some of the disciples: "And while some were speaking about the temple, it has been adorned with goodly stones and consecrated gifts, he said."

**See** is past tense imperative meaning this disciples exhorted Jesus to observe the grandeur and glory of the temple and its surrounding buildings.

### Mark 13:2

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord's reply.

**Answered** is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: "by way of responding." Most translations have used dynamic equivalence to translate this participle as quotation marks.

**Are seeing** is present tense meaning are you (singular) continuously gazing at these great buildings? Jesus is speaking to this one disciples who asked the previous question. Jesus agreed that these buildings are held in high esteem.

**In no wise** are the words of emphasis in this sentence. The double negation "*ou me*: not at all" gives the subjunctive mood to the prohibition of these building retaining their form.

**Shall be left** is past tense in passive voice subjunctive meaning an outside force shall depart a stone against another stone.

**Shall be thrown down** is past tense in passive voice meaning an outside force shall destroy each stone. These buildings will face complete demolition.

### Mark 13:3

**Is sitting** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The personal pronoun "of him" is also translated

with the use of genitive absolute being the subject of the genitive participle. Jesus is continuously placed himself upon the Mount of Olives which had a full view of the temple. This is called the Olivet Discourses.

**Were asking** is imperfect tense meaning Peter, James, John and Andrew which are the first four disciples called were continuously interrogating Jesus privately.

#### **Mark 13:4**

**Tell** is past tense imperative meaning declare by uttering an explanation at what time these building will face complete demolition.

**What** is the word of emphasis in this sentence. This pronoun is appositional to the sign meaning not only the time of this event, but also what unusual occurrence that the Kingdom of heaven will begin. This is concerning the consumption of the ages and these disciples still thought that this event was pending as they had no idea of the Church Age. This sign will be known of Jesus' arrival and the end times.

**Should be being about** is present tense subjunctive meaning the sign will give the time of the idea of expectation.

**To be being accomplished** is present tense in passive tense infinitive with the use of completing the verb "should be being about." The idea of expectation will come to fulfilment. Before we look at this prophecy, this prophecy has nothing to do with the Church. By interpreting this prophecy as the Christian age, then the teachings here will contradict many teachings for the Church. This interpretation should be the Jewish age as a warning against false Christs is not given to the Church, but a warning against false spirits: "Beloved, stop believing every spirit, but keep proving the spirits, if they are of God; because many false prophets have gone out into the world," 1Jo 4:1. Also, the flight should not take place on the Sabbath day is Jewish. The preaching of the Gospel of Kingdom is not now preached but the Gospel of Grace. Finally the condition of salvation that one must endure to the end is nowhere given to the Christian believer, who is saved and safe in the Lord Jesus Christ. As we already studied: "Verily I am saying to you, there are some who stood here, who shall in no wise taste death until they should see the Son of man who was coming in his kingdom," Mt 16:28; we noticed that this verse had nothing to do with the destruction of Jerusalem in A.D. 70. Now the discourse of Olivet again is portrayed by many as this event, and the tribulations of the early Church. These commentators use Luke to show the destruction of the temple in A.D. 70: "But whenever ye should see Jerusalem which was being encircled with armies then know that her desolation has drawn near," Lu 21:20. Notice the end of the verse, it speaks of the "desolation" which is "abomination of desolations" spoken by Daniel found in Mt 24:15. This is during the Great Tribulation: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," Da 12:11. This is in the middle of the Great Tribulation period: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," Da 9:27. These commentators also use to explain that this generation was speaking of these disciples: "Verily I am saying to you, this generation shall in no wise pass away until all these things should come to pass," Mt 24:34. The word "generation" does not necessarily mean the people spoken to at that time. With these understandings, this prophecy has to do with the Jewish period during the Great Tribulation.

#### **Mark 13:5**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord's reply, not on the inquiry.

**Answered** is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: “by way of responding to them.” Most translations have used dynamic equivalence by translating this participle as quotation marks.

**Began** is past tense meaning Jesus started to be continuously affirming to these four disciples. These four disciples have preconceived ideas of the next events. Even many commentators are in the same dilemma as these disciples. The Jews at that time looked into the future through a thick glass and some commentators only see this prophecy on the Mount of Olives as the destruction of the temple in AD 70. These are called Preterists where they believe that this prophecy and the book of Revelation have been fulfilled in AD 70. The destruction of the temple did occur during that time, and the Jewish nation has not rebuilt it since. But that destruction of the temple is not associated with the end of all things. The events of AD 70 made sure that the Jewish nation would be scattered throughout the earth and the torn inner curtain to the holy of holies would not be replaced for future Day of Atonements as Christ fulfilled this sacrifice. The crimson thread since AD 31 until AD 70 always stayed white. Further, the western light did not shine during this period, and the lot for which the priests would choose two stones (one white and one black) in his right hand, it always came up black. Finally, the Temple doors would open each night. All these sayings came out of the Babylon Talmud, and the Jewish scholars say that these events occurred because of the great sin in Israel during that time, referring to the 39 years from the death of Christ until the destruction of Jerusalem. Is AD 70 the fulfillment of this prophecy in this discourse? No! Because the Olivet Discourse is speaking of a future destruction of the Temple. The destruction of the temple in AD 70 prepared for the future rebuilding of the Temple.

**Keep seeing** is present tense imperative meaning keep discerning as these disciples already had witnessed the hypocrisy of the religious rulers. But the deception during their day is nothing compared to what is to come than during the seven years of tribulation.

**Should mislead** is past tense subjunctive meaning this hortatory to not let anyone lead them away from the truth. This deception occurred during the early church: “Stop being mislead: evil companionships are corrupting good manners,” 1Co 15:33. Some say that there is no resurrection. Others were guiding these early Christians into fables: “Stop letting anyone deceive you with empty words; for on account of these things the wrath of God is coming upon the sons of disobedience,” Eph 5:6. And others taught through the tradition of men: “keep seeing lest there will be anyone who is making a prey of you through the philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ,” Col 2:8. Throughout Church history, many fallacies have entered the assemblies and formed many sects, but Jesus was referring to the last days: “Let not anyone deceive you in any way; because it will not be unless the apostasy should come first and the man of sin shall be revealed, the son of perdition,” 2Th 2:3.

### **Mark 13:6**

**Many** is the word of emphasis in this sentence. The focus is on the large number of deceivers which only occurs during the seven years of tribulation. Notice these large number of deceivers will mislead a large number of people.

**Will come** is future tense meaning will appear as our Lord’s name. This deceiver is found in John’s vision of the first seal: “And behold, a white horse, and the one who was sitting on it who was having a bow; and he was given to him a crown, and he went forth overcoming, and in order that he may overcome,” Re 6:2. This deceiver on the white horse is bringing false peace. Luke says: “for many will come in my name, saying, “I myself am he; and, the time has drawn near.” Therefore go not after them,”

Lu 21:8. It is the Jews during the first part of the Great Tribulation who are warned not to follow these false christs.

**Saying** is present tense participle with the use of manner. Jesus is continuously affirming in this manner. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

### **Mark 13:7**

**Should hear** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning they should understand that the time of battle is only the precondition of the return of Christ. The focus is on the time of great wars. The Preterists believe that the destruction of Jerusalem was the war. The Jews did not put up a fight. It was not a battle, but a total massacre.

**Stop being disturbed** is present tense imperative with negation meaning those ones will be troubled, but Jesus exhorted those ones to not be continuously alarmed because the end days have not arrived. The end of this period of seven years will occur when Jesus appears.

### **Mark 13:8**

**Will rise up** is the word of emphasis in this sentence. This verb is future tense meaning countries and dominions will stir up against one another. This is the second seal given by John: “And another red horse went forth; and it was given to him the one who was sitting on it to take the peace out of the earth, and in order that they may slay one another; and a great sword was given to him,” Re 6:4. This red horse takes peace from the earth. Luke says: “Then he was saying to them, a nation will rise up against nation, and kingdom against kingdom,” Lu 21:10.

**Will be** is future tense meaning there will be hunger, diseases and great earthquakes as Luke adds: “there will be great fearful sights and signs from heaven,” Lu 21:11. Famines are the third seal recorded by John: “And behold, a black horse, and the one who was sitting on it who was having a balance in his hand. And I heard a voice in the midst of the four living creatures saying, a dry measure of wheat for a denarius, and three dry measures of barley for a denarius: and do not injure the oil and the wine,” Re 6:5-6. For pestilences and earthquakes are the fourth seal recorded by John: “And behold, a pale horse, and the one who was sitting on it, his name was Death, and the grave is following with him; and authority was given to them to kill over the fourth of earth with sword and with famine and with death, and by the beasts of the earth,” Re 6:8. This rider brings death from the famines before because earthquakes bring death and disease. This is why Luke says that earthquakes are signs from heaven.

**Beginnings**, is the word of emphasis in this sentence. All these events are the start of birth pangs of intolerable anguish to come. Matthew says: “But all these are a beginning of sorrows,” Mt 24:8. This is only the beginning of the seven years of the Great Tribulation.

### **Mark 13:9**

**Keep seeing** is the word of emphasis in this sentence. This verb is present tense imperative meaning keep discerning for themselves.

**Will deliver up** is the future tense meaning the next event is the fifth seal: “And when he opened the fifth seal I saw under the altar the souls of the ones who had been slain because of the word of God, and because of the testimony of the Lamb which they were having, and they were crying with a loud voice, saying, until when, oh Master, the Holy and True, are thou not judging and avenging our blood out of the ones who are dwelling on the earth? And white robes were given to each, and it was said to them in order

that they may rest yet a while, until both their fellow-bondmen and their brethren, the ones who are being about to be being killed as also these ones will be fulfilled,” Re 6:9-11. These saints are the Tribulation saints which are the remnant of Jews during this time. These Tribulation saints will face the same persecution as the early Church. The difference here is that the Gospel must “first be proclaimed to all the nations,” Mr 13:10. These tribulation saints will be butchered as John saw them “under the altar.” Matthew adds: “will be hated,” meaning these tribulation saints will be detested because of their testimony for the Lord Jesus.

### **Mark 13:10**

**(To) all the nations** are the words of emphasis in this sentence. The Gospel will first be spread to all the Gentiles. Paul affirmed that the Gospel was heard in all creation: “if indeed ye are continuing in the faith because ye are founded and because ye are firm, and because ye are not moving away from the hope of the glad tidings, which ye heard, which was proclaimed in all the creation which is under the heaven, of which I myself Paul became a servant,” Col 1:23. This saying by Paul is used by some to prove that this prophesy is referring to the Church, but this saying by Paul is hyperbole, to be sure, but meaning that the message has been heralded abroad over the Roman Empire in a wider fashion than most people imagine. The good news of salvation had reached Rome, so it had reached all the chief cities of the empire. The known world at that time was limit to the Roman Empire. But during the Tribulation period, after the beatings under the altar, the 144,000 spread the Gospel that not a person was being capable to count: “there was a great crowd, which no one was being able to number out of every nation and tribes and peoples and tongues,” Re 7:9.

### **Mark 13:11**

**Should lead away** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the time will come when the religious leaders should drag them off. Jesus taught this earlier: “But whenever they should be delivering you up, be not careful how or what ye should be speaking: for it will be given to you, in that hour what ye will speak: for ye yourselves are not the ones who are speaking, but the Spirit of your Father who is speaking in you,” Mt 10:19-20; “But whenever they should be bringing you before the assemblies and the rulers and the authorities stop being careful how or what ye should reply in defence, or what ye should say; for the Holy Spirit will teach you in that same hour what it is necessary to say,” Lu 12:11-12. So Jesus reinstates this in his Olivet Discourse: “Therefore settle in your hearts to not be premeditating to make a defence; for I myself will give to you a mouth and wisdom, which all the ones who are opposing you will not be able to reply to nor to resist,” Lu 21:14-15.

**Stop being careful beforehand and stop meditating** both are present tense imperatives with negation meaning Jesus exhorted those saints at that time to be continuously free from worries and try not to continuously devise an answer for these interrogations. Jesus gave the perfect confession: “Christ Jesus who witnessed before Pontius Pilate the good confession,” 1Ti 6:13.

**Keep speaking** is present tense imperative meaning Jesus exhorted to be continuously affirming the above exhortations in their minds which sums up to be: “God is in control.”

### **Mark 13:12**

**Will deliver up** is the word of emphasis in this sentence. This verb is future tense meaning these offended ones will have domestic intolerance. They outcast and cut adrift their ties with family members because these tribulation saints have other Jewish family members who do not understand why they left their Jewish ties for Christ. Luke says: “But ye will be delivered up even by parents and brethren and relations and friends, and they will put some to death from among you,” Lu 21:16. Matthew says many: “And then

many will be offended, and they will deliver up one another and will hate one another,” Mt 24:10. This means at that time a large number of people will be indignant with these martyrs.

### **Mark 13:13**

**Will be saved** is future tense in passive voice meaning just as earlier Jesus spoke that these disciples will be spared from further trouble: “And ye will be hated by all on account of my name; but the one who endured to the end, himself will be saved,” Mt 10:22. Now these tribulation saints will be spared from Jacob’s trouble. Notice the passive voice as it is God who is delivering them.

### **Mark 13:14**

**Should see** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the people of the fulfillment of Daniel’s prophecy will observe this terrible event. This is in the middle of the seven years of the Great Tribulation. Daniel said: “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate,” Da 9:27. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate,” Da 11:31. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days,” Da 12:11. How do we know it is at the middle of the seven years: “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time,” Da 7:25. This dividing of time makes it three and a half years. Some will take this as the destruction of Jerusalem in A.D. 70, but ignore the prophecy of the 70 weeks: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy,” Da 9:24. Seventy sevens equals to 490 and this division by Daniel comes in three divisions: first, seven weeks; secondly, sixty-two weeks; and thirdly, one week. After the first period of 49 years, the commission to restore and build Jerusalem was given to Nehemiah by Artaxerxes. After this, the second period of 434 years from this restoration until Messiah is cut off. Then the third period is 7 years which is delayed because of the rejection by Israel of the Messiah.

**Keep understanding** is present tense imperative meaning these Jews need to keep considering this prophecy. After the death of Christ, the early Church must have wondered if they were going through this seven years of tribulation, but God called Paul to write: “because the LORD himself will descend from heaven in a shout of command, with archmessenger’s voice and with a trumpet of God, and the dead in Christ will rise first; then we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD,” 1Th 4:16-17. “Who is opposing and exalting himself above all who are called God or object of veneration, so that he shall sit down in the temple of God as God, who is setting forth himself that he is god,” 2Th 2:4. It was fulfilled: “And it was given to it to give breath to the image of the beast, in order that also the image of the beast may speak, and may do as many as should not worship the image of the beast in order that they may be killed,” Re 13:15. This will be a terrible time: “And there shall be a time of trouble, such as never was since there was a nation even to that same time,” Da 12:1.

**Keep fleeing** is present tense imperative meaning during this terrible time keep vanishing away to the mountains as they will persecute greatly if they bear not the sign of the beast.

### **Mark 13:15**

**Let come down nor go in** both are past tense imperatives. Matthew used present tense: “let the one who is on the housetop keep coming down to take anything out of his house,” Mt 24:17. This verb means let them descend from their rooftops and take not the time to gather your belongings, but flee quickly.

#### **Mark 13:16**

**Let not return** is also past tense imperative with negation meaning the workers in the field are told not to go back to their home to gather their garments. Normally after a long day of work, the labourer would return home and freshen up and put on clean clothing.

#### **Mark 13:17**

**Woe** is the word of emphasis in this sentence. This interjection is an exclamation of grief towards the pregnant women and mothers with young children who are fleeing to the mountains. Matthew says: “But woe to the ones who are having child in stomach and to the ones who are giving suck in those days,” Mt 24:19.

#### **Mark 13:18**

**Keep praying** is the word of emphasis in this sentence. This verb is present tense imperative meaning keep offering prayers to God.

**May not be** is past tense subjunctive with negation meaning the purpose of their prayers is that their escape will not happen during the winter time as the journey to the mountain during that time will be difficult. Matthew has also “nor Sabbath.” “But keep praying in order that your flight may not be in winter, nor Sabbath,” Mt 24:20. TR adds the preposition: “en: on.” This is further proof that this is not regarding the Church as Christians do not observe the Sabbaths as God originally wrote down in the Israel’s Law: “Therefore stop letting anyone judge you in meat or in drink, or in respect of feast, or new moon or Sabbaths,” Col 2:16.

#### **Mark 13:19**

**Will be** is the word of emphasis in this sentence. This verb is future tense meaning this period will be the Great Tribulation which is referred to as Jacob’s trouble: “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it,” Jer 30:7. All of the seven years will be a Great Tribulation, but the last 3 1/2 years will be a time of Greater Trouble for the nation of Israel. Matthew says: “For there will be then great tribulation, such as not has been from the beginning of the world until now, it shall in no wise be,” Mt 24:21.

#### **Mark 13:20**

**Unless** are the words of emphasis in this sentence. This conjunction and particle consists of: “*ei me*: if not.”

**Shortened** is past tense meaning God abridged the time so that every person cannot be delivered. God is willing that all come to repentance but these days will be curtailed because of the Jewish judgment. Matthew has this in passive voice which means the same: “And unless those days were shortened, any flesh should not be saved, but on account of the chosen ones those days will be shortened,” Mt 24:22.

#### **Mark 13:21**



**Then** is the word of emphasis in this sentence. This adverb modifies the verb “should say.”

**Should say** is past tense subjunctive meaning the condition of someone speaking that the Messiah has arrived.

**Do not believe** is past tense subjunctive with negation meaning the hortatory statement of not trusting these words.

### **Mark 13:22**

**Will arise** is the word of emphasis in this sentence. This verb is future tense in passive voice. The false Messiah and false prophet will both arrive upon the scene as the first beast and another beast: “And it is doing great signs, in order that even fire might be coming down out of the heaven to the earth before men. And it is misleading the ones who are dwelling on the earth, because of the signs which it was given to it to do before the beast, saying to the ones who are dwelling on the earth, make an image to the beast, which is having the wound of the sword, and lived,” Re 13:13-14. Paul warned about this: “whose coming is according to the working of Satan in every power and signs and wonders of falsehood,” 2Th 2:9.

**Deceive** is past tense infinitive with the use of result meaning that even the Jewish people will be lead away from the truth.

### **Mark 13:23**

**Ye** is the word of emphasis in this sentence. This personal pronoun is also emphatic with the verb “keep taking heed.”

**Keep taking** heed is present tense imperative meaning keep yourselves understanding these future events. This is very personal with these four disciples as they were told before concerning the kingdom of heaven is not the physical kingdom which they were looking.

**Have foretold** is perfect tense meaning Jesus had related before to these disciples concerning these prophecies: “But whenever they should be persecuting you in this city, keep fleeing to another: for verily I am saying to you, ye shall in no wise have completed the cities of Israel until the Son of man should come,” Mt 10:23; “And then they will see the Son of man who is coming in clouds with great power and glory. And then he will send his messengers, and will gather his chosen ones from the four winds, from the extremity of earth to the extremity of heaven,” Mt 13:26-27.

### **Mark 13:24**

**(In) those days** are the words of emphasis in this sentence. Matthew explains that it is immediate: “But immediately after the tribulation of those days,” Mt 24:29.

**Will be darkened** is future tense in passive voice meaning the sun will be covered with darkness: “The sun and the moon shall be darkened, and the stars shall withdraw their shining,” Joe 3:15. “For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth,” Isa 13:10. “For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it,” Jer 4:28. “I will cover the sun with a cloud,” Eze 32:7. “That day is a day of wrath, a day of trouble and distress, a day of wasteness and

desolation, a day of darkness and gloominess, a day of clouds and thick darkness,” Zep 1:15. Mark says: “the sun will be darkened,” Mr 13:24.

**Will not give** is future tense with negation meaning the moon will not furnish a reflection of the sun because the sun was darkened: “and the moon shall not cause her light to shine,” Isa 13:10. Mark says: “and the moon will not give her light,” Mr 13:24. This means that it will continue for at least during the day and the night.

### **Mark 13:25**

**Falling** is present tense participle translated as periphrastic with the future tense of the verb “to be,” meaning meteors will thrust down to the earth: “and the stars shall withdraw their shining,” Joe 2:10. All other stars will not shine. Total darkness! “The sun and the moon shall be darkened, and the stars shall withdraw their shining,” Joe 3:15. “And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day,” Am 8:9.

**Will be shaken** is future tense in passive voice meaning the dynamite of the heavens will cause strong winds, storms and waves. This is a prelude to the coming of the Lord: “And I saw the heaven which had been opened,” Re 19:11. Luke adds: “And there will be signs in sun and moon and stars, and upon the earth distress of nations with perplexity, while the sea is roaring and is rolling surge, while men who are coming on the habitable earth are fainting at heart from fear and expectation; for the powers of the heavens will be shaken.” Lu 21:25-26.

### **Mark 13:26**

**Then** is the word of emphasis in this sentence. This adverb modifies the verb “will appear.” At that time Jesus will appear in the clouds: “And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes. And as they were looking intently into the heaven while he was going, also behold two men had stood by them in white apparel, these ones also said, men Galileans, why have ye stood looking into the heaven? This Jesus who was taken up from you into the heaven thus will come in the manner ye beheld him going into the heaven,” Ac 1:9-11. Mark says: “And then they will see the Son of man who is coming in clouds with great power and glory,” Mr 13:26. This is the sign which the disciples asked back at the beginning of the Olivet discourse: “And what will be the sign of thy coming and the completion of the age?” Mt 24:3. Luke says: “And then they will see the Son of man who is coming in a cloud with power and great glory. But while these things were beginning to be coming to pass look up and lift up your heads, because your redemption is drawing near,” Lu 21:27-28.

**Will see** is future tense meaning as Matthew adds “wail” that all the tribes of Israel will mourn and will behold the coming of the Lord: “Behold, he is coming among the clouds, and every eye will see him, and whosoever pierced him; all the tribes will wail on account of him. Yea, amen,” Re 1:7. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn,” Zec 12:10. Luke says: “And then shall they see the Son of man coming in a cloud with power and great glory,” Lu 21:27. Paul says: “and to you who are being oppressed repose with us, at the revelation of the LORD Jesus from heaven with his mighty messengers,” 2Th 1:7.

### **Mark 13:27**

**Then** is the word of emphasis in this sentence. Mark adds this adverb to modify the verb “will send.”

**Will send** is future tense meaning Jesus will send off his angels with the great sound of a trumpet: “Also whenever the Son of man should come in his glory, and all the holy messengers should come with him, then he will sit upon the throne of his glory,” Mt 25:31. This is not the Rapture but there will be trumpet of God there also: “because the LORD himself will descend from heaven in a shout of command, with archmessenger’s voice and with a trumpet of God, and the dead in Christ will rise first;” 1Th 4:16. John calls his angels as armies: “And the armies in the heaven were following him upon white horses, who have clothed themselves in fine linen, white and pure linen,” Re 19:14. Paul explains this legion of angels: “and to you who are being oppressed repose with us, at the revelation of the LORD Jesus from heaven with his mighty messengers,” 2Th 1:7. “And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem,” Isa 27:13.

**Will gather together** is future tense meaning the angels will assemble our Lord’s elect who are the saved Israelites: “And these also, if themselves should continue not in unbelief, will be grafted in; for God is able again to graft them in,” Ro 11:23. “And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth,” Isa 11:12. “Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks,” Jer 16:16. Some say that there are lost tribes, but here these tribes will be discovered as this false theory called “Anglo-Israelism” attempts to have this realized in this present Christian age.

### **Mark 13:28**

**(From) the fig-tree** are the words of emphasis in this sentence. This fig-tree is from: “and after he has seen one fig-tree by the way, he came to it, and found nothing on it except only leaves, and is saying to it, let there never more be fruit of thee for ever. And that fig-tree immediately dried up,” Mt 21:19. This represents Israel withered in the spirituality which brings death to this nation.

**Learn** is past tense imperative meaning these disciples need to increase in knowledge about this parable of the fig-tree. As we studied before, the fig-tree represents Israel. Luke adds: “And he spoke a metaphor to them: behold the fig tree and all the trees,” Lu 21:29. The trees represent the Gentiles, the nations.

**Should become** is past tense subjunctive meaning the condition of Israel revitalising as the branch becomes full of sap which makes it ready for it to produce fruit. This fig-tree will bud again and new life will be realized in the end of the seven years of the Great Tribulation. When our Lord returns in his second coming, Israel will know that all which is promised to them will be at hand.

**Should be putting forth** is present tense subjunctive meaning the contrast of Israel dried up, now a continuous spiritual growth. Luke says: “whenever they should sprout already, looking on them ye are knowing of yourselves that the summer is already near,” Lu 21:30.

**Are knowing** is present tense meaning Israel are continuously knowing by the experience of this second coming, their long-awaited kingdom is approaching.

### **Mark 13:29**

**Should see** is past tense subjunctive meaning the condition of Israel (emphatically) should observe all these things (second coming of our Lord and Israel repenting).

**Are knowing** is present tense meaning Israel are continuously knowing by experience that their Kingdom is ready to be opened: “So also Ye, whenever yourselves should see these things which were coming to pass keep knowing that the kingdom of God is near,” Lu 21:31.

### Mark 13:30

**Verily** is the word of emphasis in this sentence. This oath gives a trusted validity of the words to be spoken.

**Am saying** is present tense meaning Jesus is continuously affirming these words. Mark and Luke both have the conjunction “*oti*: that” after this verb to translate as quotation marks.

**Shall in no wise pass away** is past tense subjunctive with double negation meaning the generation which pass through the seven years of the Great Tribulation shall never pass over this event. There is no fleeing or escaping this great wrath coming during the period of tribulation.

**Should come to pass** is past tense subjunctive meaning all these things [Mr 13:5-27] which Jesus prophesied will happen.

### Mark 13:31

**The heaven** is the word of emphasis in this sentence.

**Will pass away** is future tense meaning the heaven and the earth will come to an end. Jesus used a similar saying to express the eternal duration of the law: “For verily I am saying to you, until the heaven and the earth shall pass away, one iota or tittle shall in no wise pass away from the law, until all should come to pass,” Mt 5:18. The immutability of the law is like the words of our Lord. Peter looks forward to the day of God: “who are expecting and hastening the coming of the day of God by reason of which the heavens which are on fire will be dissolved, and the elements which are burning with heat are being melted?” 2Pe 3:12.

**Shall in no wise pass away** is past tense subjunctive with double negation meaning Jesus’ words cannot be neglected because they are immutable: “My covenant will I not break, nor alter the thing that is gone out of my lips,” Ps 89:34. “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,” Isa 55:11.

### Mark 13:32

**(Concerning) that day** are the words of emphasis in this sentence. There is an article with “day” but none with “hour” joined by the particle “*e*: or” makes both nouns identical as the same time (Grandville and Sharp rule). TR has an article with “hour” which would make these two nouns distinct. TR does the same thing with the cross-reference replacing “and” with “and the” in Matthew: “But concerning that day and hour no one knows, not even the messengers of the heavens, but my Father only,” Mt 24:36.

**Knows** is perfect tense meaning the verb “*oida*” always translates as present tense non-linear. This verb means to know intellectually. This answers the disciples first question: “And while he was sitting upon the mount of Olives, the disciples came to him apart, saying, tell us, when will these things be? And what will be the sign of thy coming and the completion of the age?” Mt 24:3. So our Lord answered their questions in reverse order. This does not satisfy these disciples because they will ask again: “Therefore

after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel?" Ac 1:6.

### Mark 13:33

**Keep seeing** is the word of emphasis in this sentence. Mark adds this present tense imperative verb meaning to keep understanding.

**Keep watching** is present tense imperative meaning keep being cautious. Luke says: "But keep taking heed to yourselves, lest your hearts should be laden with surfeiting and drinking and cares of life, and suddenly that day should come upon you; for as a snare it will come upon all the ones who are sitting upon all the face of the earth. Therefore keep watching at every season praying, in order that ye may be accounted to escape all which were being about to be coming to pass, and to stand before the Son of man." Lu 21:34-36. Matthew continued with a metaphor of the ten virgins and talents and then followed up with this repeated exhortation: "Therefore keep watching, for ye know neither the day nor the hour in which the Son of man is coming," Mt 25:13.

**Know not** is perfect tense meaning the verb "*oida*" is always translated as present tense with non-linear. This verb means no one knows intellectually the timing of our Lord's coming.

### Mark 13:34

**Commanded** is past tense meaning this porter has a purpose to be watching continuously until his master returns. This portrait of a door-keeper is only found here in Mark.

### Mark 13:35

**Keep watching** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus exhorted his disciples to keep continuously watching consequently for our Lord's second return.

**Know** is perfect tense meaning "*oida*: to know" always translates as present tense non-linear meaning these disciples know not intellectually the time of our Lord's return.

### Mark 13:36

**Has come** is past tense participle translated with the use of time: "*after*." NET agrees with this use while most other translations have the use of attendant circumstance: "Lest he should come suddenly and find you asleep." Tyndale translated with the use of condition: "if he come suddenly."

**Should find** is past tense subjunctive meaning as hortatory of strong exhortation of not to discover them asleep. This will occur even in the Garden of Gethsemane: "And he is coming to the disciples and is finding them sleeping, and is saying to Peter, thus were ye not able to watch one hour with me? Yes!" Mt 26:40.

### Mark 13:37

**What** is the word of emphasis in this sentence. This pronoun in the neuter case refers to the things or instructions that Jesus is continuously affirming to these disciples and now is continuously affirming to all Christians.

**Keep watching** is present tense imperative meaning keep continuously giving strict attention to the return of our Lord: “Therefore keep watching, for ye know not in what hour your LORD is coming,” Mt 24:42.

## Mark 14:1

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus’ servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial.

### V. Insure of the Servant 14:1-16:20

#### A. Preparation 14:1-42

##### 1. Preparation for his burial 14:1-11

1 Now (after) two days **it was** the Passover and the *feast of unleavened bread*; and the chief priests and the scribes were seeking how *if* they get hold of Him (by) guile they might be killing *Him*. 2 But they were saying, not (in) the feast, lest there will be a tumult of the people. 3 And while He **was** (in) Bethany, (in) the house of Simon the leper, *while* He was reclining *at table*, a woman *who* was having an alabaster flask of ointment of pure spikenard of great price came; and she broke the alabaster flask, *and poured* *it* (on) His head. 4 And some were indignant (within) themselves, and saying, (for) what has this waste of the ointment become? 5 For it **was being able** to be sold this for above three hundred denarii, and to be given to the poor; and they were murmuring at her. 6 But Jesus said, let her alone; why are ye causing her trouble? She worked a good work (towards) Me. 7 For ye are having **always** the poor (with) you, and whenever ye should be desiring ye are being able to do them good; but ye are not always having Me. 8 **What** she herself owned, she did; she came beforehand to anoint My body (for) the burial. 9 **Verily** I am saying to you, wheresoever this glad tidings should be proclaimed (in) the whole world, and what this *woman* did will be spoken (for) a memorial of her. 10 And Judas the Iscariote, one of the twelve, went away (to) the chief priests, in order that he may deliver Him up to them. 11 And those ones who has heard rejoiced, and promised to give him money; and he was seeking how he may deliver Him up.

**Was**, is the word of emphasis in this sentence. This verb is imperfect tense of the verb “to be.” The Passover is continuously coming to pass in two days. This means the celebration of the Passover starts with the festival slaying the lamb on Tuesday afternoon after sunset which is the Jewish Wednesday. This feast began on the fourteenth day of the first moon, in the first month, Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the Passover, and sometime the feast of unleavened bread: “And the feast of unleavened bread which is being called Passover was drawing near,” Lu 22:1. The religious leaders did not want our Lord’s death during the feast: “But they were saying, not during the feast, in order that there may be a tumult among the people,” Mt 26:5. Luke says: “And the feast of unleavened bread which is being called Passover was drawing near,” Lu 22:1.

**Were seeking** is imperfect tense meaning these two distinct groups of religious leaders were continuously reasoning among themselves as Matthew says “they took counsel among themselves together,” Mt 26:4. They were continuously trying to resolve the issue of what they will do with Jesus. Jesus is teaching in the temple and is embarrassing these religious leaders. Their hatred is growing.

**Get hold of** is past tense participle translated with the use of condition: “*if*.” Most translations have used this participle as subjunctive meaning they are considering this participle as purpose. The probable reason for consideration is that Matthew has this word as subjunctive: “in order that they may seize Jesus by guile,” Mt 26:4; meaning the purpose of such deliberation is to find a way to lay their hands on Jesus so they may arrest him. Because they fear the multitude, they need to do this with subtlety.

**Might be killing** is present tense subjunctive meaning these religious leaders did not only want to put Jesus to death, but the present tense means that they also wanted his ministry to die with him.

#### **Mark 14:2**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning these religious leaders were continuously advising each other that this cannot happen during the feast.

**Will be** is future tense meaning the result of executing these plans during the feast there will be an uproar among the multitude. They did not want to excite the crowd. These religious leaders do not want to cause a tumult because the Romans do not want any kind of uprising especially during their religious feasts as the population increase in Jerusalem was making security issues: “and the chief priests and the scribes were seeking as to how they may put him to death, for they were fearing the people,” Lu 22:2.

#### **Mark 14:3**

**Was**, is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of the genitive participle. Both Matthew and Mark are recounting the previous event in the past of what occurred previously to Mt 21 which is six days prior to the Passover: “Therefore Jesus came to Bethany six days before the Passover,” Joh 12:1. This was Wednesday night which is Thursday according to the Jewish calendar. If Jesus died on Friday, then this first supper was on Friday night which is the beginning of the Sabbath. Sabbath meals are normally uplifting, but here it is a somber time. Notice Jesus is the guest of this first meal, but our Lord hosted the Last Supper. Mark at times does not follow chronological events, but for two Gospels to do the same, the Holy Spirit is reflecting on how Judas reacted to this event and because of this, Judas started a plot in his mind to hand Jesus over to the Sanhedrin. Simon the Leper was healed by Jesus and was a relative of Lazarus and was now living with him. John says it was the house where Lazarus was: “where Lazarus who has died was, whom he raised from among the dead,” Joh 12:1.

**Was reclining** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of the genitive participle.

**Was having** is present tense participle translated with the use of substantive modifying “woman.” This woman is not named in Matthew or Mark, but in John who was written long after the two previous Gospels, this woman was Mary, the sister of Lazarus and Martha. Martha was always the busy one, while Mary was the sentimental one. Previously, this same Mary listened to our Lord while sitting at his feet: “Mary, who also sat down at the feet of Jesus, she was hearing his word,” Lu 10:39. She also anointed the Lord’s feet and wiped them with her hair: “And it was Mary who anointed the LORD with ointment and wiped his feet with her hair, whose the brother Lazarus was being sick,” Joh 11:2. John anticipated this account as recorded later: “Therefore Mary who has taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment,” Joh 12:3. Another woman did the same thing earlier: “and behold, a woman in the city

who was a sinner, after she has known that he is reclining at table in the house of the Pharisee, took an alabaster flask of ointment, and stood at his feet weeping behind, and began to be moistening his feet with tears, and she was wiping them with the hairs of her head, and was ardently kissing his feet, and was anointing them with the ointment,” Lu 7:37-38. This alabaster flask is a box made of alabaster in which unguents are preserved. Breaking the box means breaking the seal of the box to let the ointment out. This ointment is spikenard. The earthy and mossy fragrance of the essential oil of Spikenard is pleasant to the nostrils and the mind. It is very soothing on nerves and mind and gives a comfortable feeling. It is no wonder that such a fragrance would be used as a deodorant. There are no inherent threats from this essential oil. This oil is non-irritating and non-toxic. The essential oils of frankincense, lavender, myrrh, orange, petit grain, rose and sage blend well with the essential oil of Spikenard.



**Came to and poured** both are past tenses meaning Mary approached Jesus and poured the Spikenard upon our Lord’s head. Notice John says that she only anointed his feet but there is no contradiction here, she did both as Matthew is writing to the Jews to show the anointing of their King. While Mark is writing by guidance of the Holy Spirit to agree with Matthew as both are not following chronological order: “a woman who was having an alabaster flask of ointment, very precious, came to him, and poured it on his head while he was reclining at table,” Mt 26:7.

#### **Mark 14:4**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense of the verb “to be.” The present tense participle “indignant” is used as periphrastic modifying this verb. Some of these disciples were continuously being very displeased with the waste of this costly perfume. Mark has “some,” while Matthew has “his disciples,” and John has only Judas. It is possible that Judas influenced other disciples to reason that this was such a waste. These disciples just repeated what Judas said. Most of these apostles were fishermen, and they had little familiarity with such costly luxuries. John points out that this is: “Therefore one of his disciples is saying, Judas, Simon’s son Iscariote, who is being about to be delivering up him,” Joh 12:4. Because of this event, the present tense here demonstrates that Judas Iscariote is ready to hand Jesus over to the Sanhedrin.

#### **Mark 14:5**

**Was being able** is the word of emphasis in this sentence. This verb is imperfect tense meaning in the past this Spikenard was continuously having the value for a large sum of money.



**To be sold and to be given** both are past tense in passive voice infinitives with the use of completing the verb “was being able.” These verbs simply mean to exchange for money and then distribute to those in need. Mark adds: “For it was being able that this be sold for above three hundred denarii, and be given to the poor; and they were murmuring at her,” Mr 14:5. John says: “why was not this ointment sold for three hundred denarii, and given to the poor? Yes!” Joh 12:5.

**Were murmuring** is imperfect tense meaning these disciples were continuously snorting at her with anger.

#### **Mark 14:6**

**Jesus** is the word of emphasis in this sentence. If Mark was copying Matthew or the other way, why did Matthew put the emphasis on the knowledge that Jesus had concerning their bullying? “But after Jesus has known this, he said to them, why are ye causing trouble to this woman?” Mt 26:10. Here Mark’s focus is our Lord’s reply.

**Let alone** is past tense imperative meaning leave this woman alone. Do not hinder Mary from performing such dedication of love! Notice Matthew has this in a question instead of a rebuke. Either way, these disciples are bringing an unfavourable reaction to this woman. John added the reason why Judas said this: “But he said this, not because he was caring for the poor, but because he was a thief, and he was having the bag, and he was carrying the things which are being put into it. Therefore Jesus said, leave her alone: she has kept it for the day of my burial,” Joh 12:6-7.

**Worked** is past tense meaning Mary produced a labour of love. This work will be rewarded for eternity as well as shared in this world: “For we are his workmanship, created in Christ Jesus for good works, which God before prepared in order that we may walk in them,” Eph 2:10. Notice the cognate noun “work” as it has the same root as the verb.

#### **Mark 14:7**

**Always** is the word of emphasis in this sentence. This adverb is compound word consisting of: “*pas*: all” and “*ote*: when.” This adverb modifies the verb “are having.”

**Are having** is present tense meaning the disciples are continuously possessing the needy. This is so true today as 1% of the world population is controlling 99% of wealth. The American dream of being self-sufficient is crumbling. Socialism and Communism tried to rectify this problem, but took away individual rights for the greater cause. This leads to unrest in civil and religious rights. The contrast is the temporary bodily presence with them. His death is at hand and Mary is preparing Jesus for his burial. John says: “For ye are always having the poor with you, but ye are not always having me,” Joh 12:8.

**Should be desiring** is present tense subjunctive meaning there is always time to accomplish good things for the poor if that is what you are continuously wishing.

**Are not having** is present tense with negation meaning these disciples are not continuously possessing Jesus for ever. Our Lord is referring to his bodily presence as Jesus will send another Comforter, the Holy Spirit, when he is absent. Notice the contrast of this adverb “always” with the poor and Jesus. One is continuously having while the other not!

#### **Mark 14:8**

**What** is the word of emphasis in this sentence. This pronoun is referring to the pouring from verse 3 and repeated by Matthew: "For this woman who has poured this ointment on my body did it towards that I may be buried," Mt 26:12.

**Owned** is past tense meaning Mary herself (emphatic) possessed this perfume. TR has this as imperfect tense "was owning." This would be incorrect because after she poured this Spikenard on Jesus, Mary gave up the right of ownership.

**Did** is past tense meaning this pouring of Spikenard was carried out or executed because of her belief and understanding in the significance of his coming burial. His disciples could not come to a firm grasp of his coming sacrifice, but Mary did.

**Came beforehand** is past tense meaning Mary anticipated the death of Christ. She understood the sacrifice that her Saviour would do for her. These disciples were still not clear on the purpose of this anointing by Mary.

### **Mark 14:9**

**Verily** is the word of emphasis in this sentence. This particle is to stress the truth and validity of what is going to be said. The conjunction: "*de*: but" is not found in TR.

**Should be proclaimed** past tense in passive voice subjunctive if an individual published the glad tidings of salvation through Christ in every place of the world: "And these glad tidings of the kingdom will be proclaimed in all the habitable earth, for a testimony to all the nations; and the end will come," Mt 24:14. Sixty years after Matthew penned these words, John called Bethany the village of Mary: "Now there was a certain one named Lazarus of Bethany who is being sick, of the village of Mary and Martha her sister," Joh 11:1. The Roman Catholic Church says that Mary Magdalene and this Mary are identical, because they believe the woman in Luke is a repeated story from Joh 12:2-3: "and behold, a woman in the city who was a sinner, after she has known that he is reclining at table in the house of the Pharisee, took an alabaster flask of ointment, and stood at his feet weeping behind, and began to be moistening his feet with tears, and she was wiping them with the hairs of her head, and was ardently kissing His feet, and was anointing them with the ointment," Lu 7:37-38. It is easier to believe two different women to perform the same act than the same woman to perform the same act twice. This is a different event because Simon the leper is not that Pharisee and this event took place early in our Lord's ministry after Jesus selected his twelve disciples.

**Will be spoken** is future tense in passive voice meaning all evangelists will utter also this memorable event of what Mary did: "A good name is better than precious ointment; and the day of death than the day of one's birth," Ec 7:1. The apostles at that time missed the point completely that Jesus was entering into his death, but Mary alone. Let us also understand the purpose of Christ's death. Mark says: "But Verily I am saying to you, whosoever this glad tidings will be proclaimed in the whole world, and what this woman did will be spoken for a memorial of her," Mr 14:9. The preparation for burial by Mary was done by faith, while Joseph of Arimathea and Nicodemus did it practically: "Therefore they took the body of Jesus, and bound it in linen cloths with the aromatics, as a custom is among the Jews to prepare for burial," Joh 19:40. Thomas believed because he witnessed the resurrected Christ, but other believers come to Christ by faith: "thou has seen me, thou has believed: the ones who saw and believed are blessed," Joh 20:29.

### **Mark 14:10**

**Judas** is the word of emphasis in this sentence. Judas was one of the twelve apostles and Luke made sure to distinguish from the other Judas: “Judas brother of James, and Judas Iscariot, who also became the betrayer,” Lu 6:16. Mark identified him as Judas Iscariot. This again is Wednesday night right after this consecration of Jesus which is the beginning of Thursday according to the Jewish calendar as Mark went back in time from verses 3-11 to six days prior to the Passover. Verses 1 and 2 were two days prior to the Passover which was Sunday night after the Olivet discourse. Four days prior, on Wednesday night after Jesus rebuked the disciples for their bullying, Judas through his greed departed this gathering and went into Jerusalem to meet with the chief priests.

**Went away** is past tense meaning Judas departed towards the chief priests. So for four days, Judas looked for an opportunity to seize our Lord even though the religious rulers did not want to arrest him during the feast. After Judas heard the praise towards Mary, he continued on his journey to our Lord’s enemy. Notice he went to the chief priest presided over the Sanhedrin, and had the most hatred towards our Lord: “And after the chief priests and the Pharisees have heard his metaphors they knew that he is speaking about them,” Mt 21:45. Notice at the mock trial, the chief priests are in the forefront: “And the chief priests and the elders and the whole Sanhedrin were seeking false evidence against Jesus, so that they may put him to death,” Mt 26:59.

**May deliver** is past tense subjunctive meaning the purpose why he went to the chief priests is that Judas may betray our Lord. Luke describes that Judas was never a disciple as Satan entered into him: “And Satan entered into Judas who is being surnamed Iscariot, who was of the number of the twelve. And he went away and spoke to the chief priests and the captains as to how he may deliver him up to them,” Lu 22:3-4.

#### **Mark 14:11**

**Those ones** is the word of emphasis in this sentence. This article is previous reference to “chief priests” in the previous verse. These chief priests considered what Judas was offering.

**Rejoiced and promised** both are past tenses meaning these chief priests rejoiced exceedingly and announced that they will furnish a reward for the arrest of Jesus.

**Was seeking** is imperfect tense meaning Judas decided from that moment in the past and is continuously striving after a seasonable time for the purpose of betrayal. Luke adds: “And he promised, and was seeking an opportunity to deliver him up to them away from the crowd,” Lu 22:6. Judas wanted to do this in the most private manner. Judas knew that the chief priests did not want a tumult, so he went out to find the most fitting season to carry out this deception: “And from that time he was seeking an opportunity in order that he may deliver him up,” Mt 26:16. Notice Mark does not address the amount of the reward because this is a Jewish matter: “said, what are ye willing to give me, and I myself will deliver him to you? And these ones appointed to him thirty pieces of silver,” Mt 26:15. This amount will be thirty pieces of silver which is the fulfilment of the prophecy by Zechariah: “And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD,” Zec 11:12-13.

#### **Mark 14:12**

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus’ servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing

his mission. Our Lord started this Passion Week with preparation for his burial. Next Jesus hosted his last supper with his disciples.

#### V. Insure of the Servant 14:1-16:20

##### A. Preparation 14:1-42

##### 2. The Last Supper 14:12-26

12 And **on the first day** of unleavened *bread*, when they were sacrificing the Passover, His disciples are saying to Him, where are Thou desiring *that* we should go *and* should prepare in order that Thou may eat the Passover? 13 And He is sending forth two of His disciples, and He is saying to them, keep going (into) the city; and a man who is carrying a pitcher of water will meet you; follow him, 14 and wherever he should enter, say to the master of the house, "the Teacher is saying, where is the guest-chamber where I shall eat the Passover (with) My disciples?" 15 And **he** himself will show you a large upper room, *which* has been furnished ready. Prepare **there** for us. 16 And His disciples went away, and came (into) the city, and found as He said to them, and they prepared the Passover. 17 And after evening came He is coming (with) the twelve; 18 and while they were reclining and were eating Jesus said, verily I am saying to you, "one (of) you will deliver Me up, who is eating (with) Me." 19 And they began to be grieved, and to be saying to Him, one (by) one, *is it I?* No! And another, *is it I?* No! 20 But that One who has answered said to them, *it is* one (of) the twelve, who is dipping in (with) Me (in) the dish. 21 The **Son** of man is indeed going, as it has been written (concerning) Him; but woe to that man (by) whom the Son of man is being delivered up; it were good for him if that man be not born. 22 And while they **were eating**, Jesus took a loaf, *after* He has blessed *and broke it*, and gave it to them, and said, take, eat; this is My body. 23 And after He has taken the cup, He gave thanks and gave it to them; and they all drank (out of) it; 24 and He said to them, this is My blood which *is* of the new covenant, which is being poured out (for) many. 25 **Verily** I am saying to you, "I will not anymore in any wise drink (out of) the fruit of the vine, until that day whenever I should be drinking new (in) the kingdom of God." 26 And after they have sung a hymn they went out (into) the mount of Olives.

**On the first day** are the words of emphasis in this sentence. This noun displays the dative use of time. This first day is described by the time of unleavened loaves which is used in the paschal feast of the Jews. This time here is the Passover itself as it is sometimes called the first day of an eight-day feast: "And the day of unleavened bread came in which the Passover was needful to be killed," Lu 22:7. This is Tuesday night which is the beginning of Wednesday according to the Jewish calendar.

**Are saying** is present tense meaning the disciples are continuously affirming to Jesus. Matthew shows how they approached Jesus: "the disciples came to Jesus," Mt 26:17.

**Shall prepare** is future tense meaning the inquiry to our Lord for his desire of the location in the preparation of the Passover meal.

**May eat** is past tense subjunctive meaning the purpose of this question is to know the place for consumming the Passover meal.

#### Mark 14:13

**Is sending forth** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously dismissing Peter and John: "And he sent Peter and John, saying, go and prepare the

Passover for us, in order that we may eat it. But these ones said to him, where are thou willing we should prepare? And this One said to them, behold, after you entered into the city a man will meet you,” Lu 22:8-10.

**Keep going** is present tense imperative meaning they were to keep withdrawing themselves into Jerusalem. Matthew says “unto such one,” while Luke says: “who is carrying a pitcher of water; follow him into the house where he is entering,” Lu 22:10.

#### **Mark 14:14**

**Say** is past tense imperative meaning speak or tell to the householder. Luke uses the future tense: “and ye will say to the master of the house,” Lu 22:11. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Shall eat** is past tense subjunctive meaning Mark and Luke focused more on the place to partake in this meal: “where is the guest chamber where I may eat the Passover with my disciples? And this one will show a large furnished upper room: prepare there,” Lu 22:11-12. While in Matthew, Jesus is continuously celebrating the Passover meal by teaching this man with his disciples the full definition of the paschal sacrifice: “and say to him, the Teacher is saying, my time is near; I am keeping the Passover with thee with my disciples,” Mt 26:18.

#### **Mark 14:15**

**He** is the word of emphasis in the sentence. This personal pronoun is also emphatic subject of the verb “will show.”

**Will show** is future tense meaning this man himself will reveal this large upper room which has been spread for Jesus and his disciples.

**There** is the word of emphasis in this sentence. This adverb modifies the verb “prepare.”

**Prepare** is past tense imperative meaning Jesus exhorted this man to make ready that place which is the large upper room. This place is strewn with carpets and with couches properly spread, but now place the lounging area for Jesus and his disciples. So this upper room was furnished and ready!

#### **Mark 14:16**

**Went away** is the word of emphasis in this sentence. This verb is past tense meaning these disciples departed as Matthew says these two disciples executed exactly what Jesus prescribed: “And the disciples did as Jesus directed them,” Mt 26:19.

**Came and found** are past tenses meaning these two disciples appeared and discovered exactly what Jesus told them.

**Prepared** is past tense meaning they made the necessary preparations for the Passover meal.

#### **Mark 14:17**

**Evening** is the word of emphasis in this sentence. This time was after six o’clock P. M. which was the beginning of the night. The Jewish day began at this time which was Wednesday, but according to the

Julian calendar, it was Tuesday evening. This noun is in the genitive case “of eventide” translated with the use of genitive absolute with reference as subject of genitive participle.

**Came** is past tense participle translated with the use of genitive absolute with reference to time: “after.” This verb means came to pass or happened. John said that Jesus knew that his hour has come: “Now before the feast of the Passover, because Jesus knew that his hour has come in order that he may depart out of this world to the Father, he loved his own which were in the world and he loved them to the end,” Joh 13:1.

**Is coming** is present tense meaning Jesus is continuously appearing with the twelve apostles. Judas is there at the beginning of our Lord’s Supper celebrating the Passover.

## Mark 14:18

**Were reclining and were eating** both are present tense participles translated with the use of genitive absolute with reference to time: “while.” The personal pronoun “of them” is also translated with the use of genitive absolute being subject of the genitive participle. Matthew use of “was reclining” is imperfect tense meaning Jesus was continuously dining with the twelve apostles. This shows that Judas was still part of their fellowship even though he was planning to deliver Jesus to the chief priests. Luke says: “And when the hour came he reclined at table, and the twelve messengers were with him,” Lu 22:14. This is not sitting at table, but as a custom of reclining while eating. Most harmony of the gospels put the “washing of the disciples’ feet” before the Lord’s Supper, but John explains that it comes after: “And after supper took place, after the devil has put already into the heart of Judas Iscariote son of Simon, in order that he may deliver him up, because Jesus knew that the Father had given all things to him into his hands, and that he came out from God and is going to God,” Joh 13:2-3.

Event	Matthew	Mark	Luke	John
Parable of the wedding feast	22:1-14			
Jews question on paying taxes	22:15-22	12:13-17	20:19-26	
Sadducees question the resurrection	22:23-33	12:18-27	20:27-40	
Scribes and Pharisees question Jesus	22:34-40	12:28-34		
Jesus questions them about baptism	22:41-46	12:35-37	20:41-44	
Warnings about Scribes and Pharisees	23:1-39	12:38-40	20:45-47	
The widow's mite		12:41-44	21:1-4	
Disciples admire the temple	24:1-2	13:1-2	21:5-6	
4 fishermen question Jesus	24:3	13:3-4	21:7	
Jesus warns disciples of persecution	24:4-14	13:5-13	21:8-19	
Jesus predicts the fall of Jerusalem	24:15-28	13:14-23	21:20-24	
Jesus teaches about the 2nd coming	24:29-31	13:24-27	21:25-28	
Parable of the fig tree	24:32-33	13:28-29	21:29-31	
Warnings to be alert	24:34-51	13:30-37	21:32-36	
Parable of the 10 virgins	25:1-13			
Parable of the talents	25:14-30			
Warnings about the Judgment	25:31-46			
Jesus predicts day of crucifixion	26:1-2			
People come early to hear Jesus teach			21:37-38	
Greeks seek Jesus				12:20-22
Final public appeals to unbelievers				12:23-50
Plot to kill Jesus	26:3-5	14:1-2	22:1-2	
Judas bargains to betray Jesus	26:14-16	14:10-11	22:3-6	
Peter & John sent to prepare for Passover	26:17-19	14:12-16	22:7-13	
Fellowship in the upper room	26:20	14:17	22:14	
Jesus washes the disciples' feet				13:1-20
The Lord's Supper	26:26-29	14:22-25	22:14-20	I Cor 11:23-29
Jesus predicts his betrayal	26:21-25	14:18-21	22:21-23	13:21-26
Judas leaves				13:27-30
A new commandment				13:31-35
Dispute about the greatest disciple			22:24-30	

So John explains this example of servitude before the Lord’s Supper, Joh 13:4-17.

**Am saying** is present tense meaning Jesus is continuously affirming to his disciples. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Will deliver up** is future tense meaning Jesus did not specify which apostles will deliver up treacherously to their enemies.

**Is eating** is present tense meaning the traitor is continuously consuming this meal. This proves that Judas was partaking of the Lord’s Supper. Notice also that Matthew and Mark put the announcement of the betrayer before the Lord’s Supper, while Luke puts it afterwards. So the discrepancy of these events is not worthy of noting because the context of which Luke explains the Lord’s Supper is that all twelve were present: “and the twelve messengers were with him.” Lu 22:14; “And after he received a cup,” Lu 22:17. The flow of dialogue assumes that all twelve were present.

### **Mark 14:19**

**Began** is the word of emphasis in this sentence. This verb is past tense meaning each disciple, one by one, these eleven apostles each took a turn to affirm that it could not be them! The question with “*meti*: perchance” is expected answer: No! These innocent disciples were not denying that it may be them, but hoping that it could not be them. They were fearing their own weakness.

**To be grieved** is present tense infinitive with the use of completing the verb “began.” Matthew has this as participle of time. These innocent disciples were thrown into great sorrow. The words of Jesus grieved the eleven disciples with great sadness. Judas was not affected otherwise he would have repented. Notice the innocent disciples understood that they were capable of such treachery.

### **Mark 14:20**

**That One** is the word of emphasis in this sentence. The article is in previous reference to Jesus in verse 21 as the personal pronoun “He” and “Me.”

**Dipped in** is past tense participle translated with the use of substantive modifying “the one.” This compound verb consists of: “*en*: in” and “*bapto*: to dip.” So if other translations can use this verb as to dip in, why didn’t early English translate “to dip” for “*baptizo*” instead of baptism which is a transliteration of the Greek word? The answer is simple, it is because during the time of translating the King James Version, the Church of England was using sprinkling instead of immersion for to dip. Matthew adds “will deliver up” which is future tense meaning Jesus did not reveal who the traitor will be, as Jesus used the pronoun: “*houtos*: this one” and the article “*ho*: the one” to convey about someone who has eaten with him: “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,” Ps 41:9. One of my friends who is fellowshiping with me at this meal will betray me. Luke says: “Moreover, behold, the hand of the one who is delivering me up is with me on the table,” Lu 22:21.

### **Mark 14:21**

**The Son** is the word of emphasis in this sentence. This is a term by which Jesus often refers to himself as the son of man. This title had been used as an indication of the Messiah: “one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” Ps 8:4.

**Is going** is present tense meaning the Messiah is going to die without question. Our Lord’s death is not by chance as it is written about him as the prophets foretold: “Awake, O sword, against my shepherd, and

against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones,” Zec 13:7 and Isa 53.

**Is being delivered up** is present tense in passive voice meaning the person delivering up Jesus receives an exclamation of grief. This condemnation of sadness also brings judgment as it would be that this traitor had not been born: “but whoever should cause to offend one of these little ones who were believing in me, it is being profitable for him in order that a millstone turned by an ass may be hung upon his neck, and may be sunk in the depth of the sea. Woe to the world because of the offences! For it is necessary that the offences are coming, yet woe to that man by whom the offence is coming!” Mt 18:6-7. Luke adds: “And indeed the Son of man is going according as it has been determined, but woe to that man by whom he is being delivered up. And they themselves began to be questioning among themselves, this, who then may certainly be of them who was being about to be doing this,” Lu 22:22-23. John gives further details of this event: “I am speaking not of all you; I myself know whom I chose; but in order that the scripture may be fulfilled, the one who was eating the bread with me lifted up his heel against me. From this moment I am telling you, before it came to pass, in order that whenever it should come to pass, ye may believe that I myself am. Verily verily I am saying to you, the one who is receiving whomsoever I should send, is receiving me; and the one who is receiving me, is receiving the One who sent me. Although Jesus was saying these things he was troubled in spirit, and testified and said, verily verily I am saying to you, one of you will deliver me up. Therefore the disciples were looking upon one another, because they are doubting of whom he is speaking. But there was one of his disciples who is reclining in the bosom of Jesus, whom Jesus was loving; therefore Simon Peter is making a sign to ask who it should be of whom he is speaking. And that one who leaned thus on the breast of Jesus, is saying to him, LORD, who is it? Jesus is answering, it is that one to whom after I myself dipped the morsel, I will give it. And after he dipped the morsel he is giving it to Judas Iscariote son of Simon,” Joh 13:18-26

#### **Mark 14:22**

**Were eating** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “while.” The personal pronoun “of them” is also translated with the use of genitive absolute with reference as subject of the genitive participle. Jesus and his twelve apostles were continuously consuming or devouring the Passover meal. This is the same verb and tense used in verse 20 explaining the declaration of a traitor. Matthew adds: “And Judas answered, who was delivering him up, and said, am I myself he, Rabbi? No! He is saying to him, thou thyself said,” Mt 26:25. Luke adds: “And when the hour came he reclined at table, and the twelve messengers were with him. And he said to them, I am desiring with desire to eat this Passover with you before I suffer. For I am saying to you, I shall in no wise eat anymore of it until it should be fulfilled in the kingdom of God,” Lu 22:14-16.

**Took** is past tense participles translated with the use of attendant circumstance. Jesus took a loaf. Matthew has an article here with “loaf.” The definite article just brings attention to the substance which they were eating as the same with the article for cup in the next verse. This was unleavened bread as the day was: “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it,” Ex 12:8.

**Has given thanks** is past tense participle translated with the use of time: “*after*.” Garnier, Moffatt, NET, TWENTY and WEB agree with this use.

**Broke** is past tense meaning Jesus fragmented the bread so each apostle would have a morsel. During this time, Judas leaves: “And after the morsel, then Satan entered into him. Therefore Jesus is saying to him, what thou are doing, do quickly. But no one of the ones who were reclining knew this to what he spoke to



him. For some were thinking, since Judas was having the bag, that Jesus is saying to him, buy what things we are having need for the feast; or in order that he may give something to the poor. Therefore after that one has received the morsel he went out immediately; and it was night,” Joh 13:27-30.

**Gave** is past tense meaning Jesus furnished the allotment he wished that each apostle would need. Matthew has “was giving” which is imperfect tense.

**Said** is past tense meaning Jesus spoke these following words.

**Take, eat** both are past tense imperatives. Jesus commanded his apostles including Judas to partake in the devouring of this bread. Mark only has take, while Luke and Paul have neither. During this meal, Jesus did not teach “transubstantiation” which means the change of substance by which this bread becomes in reality the body of Christ. Neither is our Lord teaching “consubstantiation” which means the bread remained physically substance while becoming spiritually the body of Christ. The Roman Catholics hold to “transubstantiation,” while the Lutherans hold to “consobstantiation.” Calvin held in the same way that the Lord’s spiritual presence was in the elements. Zwingli suggested that they were merely symbols and represented the body of Christ. Zwingli was right as the bread and the cup became no more the body and blood of Christ than Jesus becoming a vine as Jesus said: “I am the true vine;” nor being a door: “I am the door.” Jesus used figurative language here because Peter would have been the first to complain that he would not commit cannibalism. Secondly, how can Jesus share his own body with a traitor such as Judas? Luke explains that they are performing a memorial: “keep doing this in the remembrance of me,” Lu 22:19. This is repeated by Paul: “keep doing this in remembrance of me,” 1Co 11:24. This memorial is to “announce the death of the LORD, until he may come,” 1Co 11:26. This memorial is not for celebration of fellowship, but for recognition of the death of Christ. This is not the literal body of Christ, but the “fellowship of the body of the Christ,” 1Co 10:16. This is our spiritual participation in the body of the Christ. But if there is improper participation, the others who participate are not affected, just as the meat is not affected at all when meat is offered to an idol: “Therefore what am I saying? Is an idol anything? Or is a sacrifice to an idol anything?” We need to discern the body of the LORD, just as we are discerning ourselves so we will not bring judgment to ourselves, 1Co 11:28-31. This memorial needs to be done in a certain fashion: “So that, my brethren, while ye are coming together to eat, keep waiting for one another; but if anyone is being hungry, let him keep eating at home; in order that ye might not be coming together for judgment. And the other things, whenever I should come, I will set in order,” 1Co 11:33-34. Luke adds: “And after he received a cup he gave thanks and said, take this, and divide it among yourselves. For I am saying to you, I shall in no wise drink of the fruit of the vine until the kingdom of God should come. And after he took a loaf, he gave thanks and broke, and gave to them, saying, this is the body of mine which is being given for you,” Lu 22:17-19.

### **Mark 14:23**

**Has taken** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “after.” Most translations agree with this use except ASV, AV, EMTV, Murdoch, Tyndale and WEB have the use of attendant circumstance: “he took a cup, and gave thanks, and gave.” MSS has no article with “cup” just as it does not with Mark. MSS agrees with BYZ and TR in Luke as all three have articles.

**Gave** is past tense meaning Jesus furnished to each apostle a drink. This means that they passed around the cup for each to take a sip. Matthew adds the past tense participle: “having given thanks.”

**Drank** is past tense while Matthew has “drink” which is past tense imperative meaning between all the apostles, the wine in the cup should be consumed.

## Mark 14:24

**Is being poured out** is present tense in passive voice participle translated with the use of substantive modifying the article “which” that refers to “blood.” The blood of Christ is continuously being distributed largely as the basis of forgiveness of sin. The purpose of the shedding of his blood of the New Covenant was precisely to remove sins: “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more,” Jer 31:31-34. Luke says: “Also in like manner after he supped the cup, saying, this cup is the new covenant in my blood, which is being poured out for you,” Lu 22:20. This figure of shedding of blood: “and almost all things are being purified with blood according to the law, and there is not becoming remission apart from bloodshedding,” Heb 9:22.

## Mark 14:25

**Verily** is the word of emphasis in this sentence. This oath means a faithful saying.

**Am saying** is present tense meaning Jesus is continuously maintaining the following quote. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

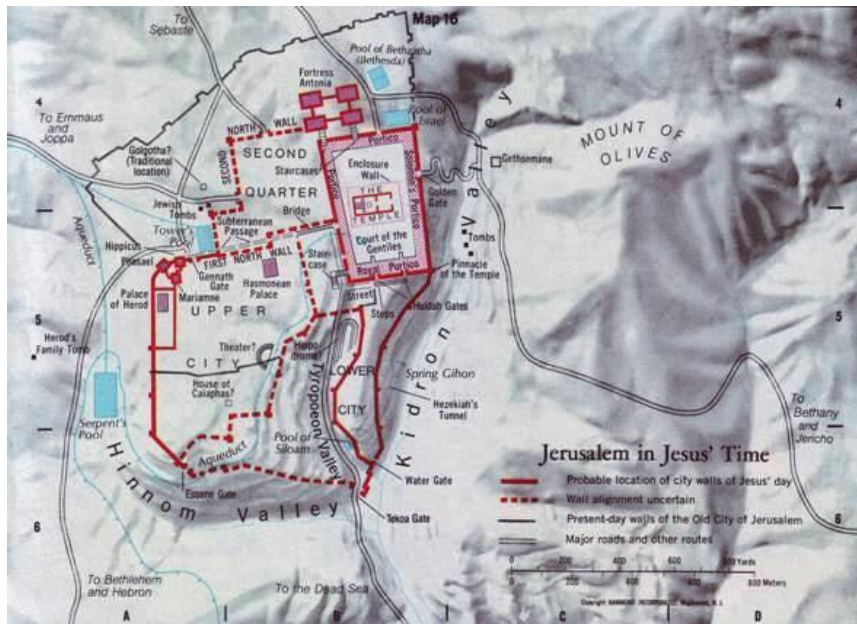
**Shall in no wise drink** is past tense subjunctive with double negation. This hortatory of never partaking wine until his exalted state at the great Marriage Supper.

**Should be drinking** is present tense subjunctive meaning the time of the Marriage Supper of the Lamb, Jesus will be continuously refreshing himself with wine. This feast is the consummation of eternal blessings with our Lord. We are partaking of this memorial to look back at what Christ has done for us, and Christ is looking forward to the feast which awaits all believers. Then Jesus gives a new commandment, Joh 13:31-35. During this time, the disciples dispute again about the greatest disciple, Lu 22:24-30.

## Mark 14:26

**Have sung a hymn** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except TWENTY who translated with the use of attendant circumstance: “They then sang a hymn, and went out.” This hymn was paschal hymns which are found in Ps 113-118, and Ps 136. The Jews called this the “great Hallel.”

**Went out** is past tense meaning they left the upper room and went forth to the Mount of Olives.



## Mark 14:27

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter.

### V. Insure of the Servant 14:1-16:20

#### A. Preparation 14:1-42

#### 3. Prophecy of his disciples scattering 14:27-31

27 And Jesus is saying to them, "ye all will be offended (in) Me (in) the night; for it has been written, I will smite the shepherd, and the sheep will be scattered. 28 But (after) I have arisen, I will go before you (into) Galilee." 29 But Peter said to Him, even if all will be offended, yet not I. 30 And Jesus is saying to him, verily I am saying to thee, "today thou (in) this night, (before) *the* cock crew twice, thyself will deny Me three times." 31 But that one was saying (out of) the more advantage, if it should be necessary *that* I died with Thee, I will in no wise deny Thee. And in like manner also they all were speaking.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to his disciples. The conjunction: "oti: that" after the verb of speaking is translated as quotation marks.

**Will be offended** is future tense in passive voice meaning emphatically these remaining apostles will desert Jesus whom they ought to trust and obey. All could be inclusive but because it refers to individuals, it does not necessary have to occur: "Then all the disciples forsook him and fled," Mt 26:57. John stayed while Peter denied our Lord and the other apostles were not heard of their whereabouts. The dispersion of the ten apostles came after these disciples argued who would be the greatest: "And there came to pass also

a strife among them, this, who of them is thinking to be greater,” Lu 22:24. Maybe Peter was the leader in this argument, but this leads to his fall: “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all,” Isa 53:6. Jesus quotes: “Awake, oh sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones,” Zec 13:7. The flock here is Israel, but it started with these apostles. The offense refers to: “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men,” Isa 52:14.

### **Mark 14:28**

**Have been raised** is past tense in passive voice infinitive with the use of time because of the preposition “*meta*: after.” The accusative personal pronoun “*me*” is translated with the use of accusative of general reference making it the subject of the infinitive verb. This verb means to be aroused from the sleep of death. Jesus predicted this resurrection on the third day: “Jesus began to be showing from that time to his disciples, that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day,” Mt 16:21. It is God whom raised up our Lord: “Whom God raised up, having loosed the birth pains of death, inasmuch as it was not possible that he is being held by it,” Ac 2:24. Jesus shows his deity as he says that he has authority to take his life again in the resurrection: “On account of this the Father is loving me, because I myself am laying down my life, in order that I may take it again. No one is taking it from me, but I myself am laying it down of myself. I am having authority to lay it down, and I am having authority to take it again; I received this commandment from my Father,” Joh 10:17-18. Our Lord’s risen body has both physical and spiritual features: “See my hands and my feet, that I myself am he. Handle me and see, for a Spirit is not having flesh and bones, as ye are seeing me who is having,” Lu 24:39. “The first man is made of dust out of dust; the second man, is the LORD out of heaven,” 1Co 15:47.

**Will go before** is future tense meaning Jesus will proceed the apostles into Galilee. This was repeated after the resurrection: “And go quickly and say to his disciples, that he was arisen from the dead; and behold, he is going before you into Galilee; ye will see him there. Behold, I told you,” Mt 28:7. “Then Jesus is saying to them, stop fearing: keep going, tell my brethren in order that they may go into Galilee, and there they will see me,” Mt 28:10. “But the eleven disciples went into Galilee, to the mountain whither Jesus appointed to them,” Mt 28:16. This was fulfilled at his ascension: “To whom also he presented himself living after he has suffered, with many proofs, while he was being seen by them, and was speaking the things concerning the kingdom of God. And while he was being assembled with them he charged them to not be departing from Jerusalem, but to be awaiting the promise of the Father, which ye heard of me; for John indeed dipped with water, but ye yourselves will be dipped with the Holy Spirit after not many days,” Ac 1:3-5. “And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes,” Ac 1:9. What true prophecy! Jesus made an appointment to meet his disciples after his death, and then kept it! Just think, they were scattered in Jerusalem, but now reunited in Galilee by the risen Lord.

### **Mark 14:29**

**Peter** is the word of emphasis in this sentence. Mark puts the focus on Peter himself, while Matthew put the focus on Peter’s answer.

**Said** is past tense as Peter’s response is rash and bold as he demonstrated his personal faults as he believed not Jesus along with his contempt for his brethren. Finally his high opinion of himself was the core of his fall: “So that let the one who is thinking to have stood, keep seeing lest he should fall,” 1Co 10:12. Peter understood this later as he wrote: “Therefore, beloved, let ye who are knowing beforehand, keep watching for yourselves, in order that if ye have been led away with the error of the lawless ones, ye

may not fall from your own steadfastness,” 2Pe 3:17. Paul wrote: “Stop being high-minded, but keep fearing,” Ro 11:20.

**Will be offended** is future tense in passive voice meaning Peter emphatically defended himself that he could never be enticed to sin. This arrogance led to his fall as he thought could never be part of such scandal. This verb means to put a stumbling block or impediment in the way. The Greek word is “*skandalizo*” where we get our English word “to scandalize.”

### Mark 14:30

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously declaring to Peter with an oath. Matthew used the imperfect tense.

**Am saying** is present tense meaning Jesus is continuously affirming to Peter. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Crew** is past tense infinitive translated with the use of time because of the preposition “before.” The accusative noun “cock” is translated with the use of accusative of general reference being the subject of the infinitive verb. Luke adds: “And the LORD said, Simon, Simon, behold, Satan demanded you, to sift you as the wheat; But I myself besought for thee, in order that thy faith may not fail; and when thou thyself turned back to be steadfast with thy brethren. And that one said to him, LORD, I am ready both to be going to prison and to death with thee. And that One said, I am telling thee, Peter, a cock will in no wise crow today before I know not thou will deny three times,” Lu 22:31-34.

**Will deny** is future tense meaning Peter will affirm that he has no acquaintance or connection with Jesus three times. As the trial will proceed until early in the morning, the normal time of which a cock will crow. It probably was a chorus of hundreds or even thousands of roosters uniting to produce this loud crow. John has this denial concerning following Jesus: “Simon Peter is saying, LORD, where are thou going? Jesus answered him, where I am going thou are not being able to follow now; but thou will follow me afterwards. Peter is saying to him, LORD, why am I not being able to follow thee now? Yes! I will lay down my life for thee. Jesus answered him, will thou lay down thy life for me? Verily verily I am saying to thee, in no wise the cock will crow until thou will deny me thrice,” Joh 13:36-38.

### Mark 14:31

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” referring to Peter in the previous verse.

**Was saying** is imperfect tense meaning that Peter was continuous affirming to Jesus beyond measure. Matthew used present tense.

**Should be necessary for** is present tense subjunctive meaning the purpose of avoiding this scandal, Peter is continuously committing unto the death with our Lord.

**Will in no wise deny** is future tense with double negation meaning Peter is speaking with more boldness than before that he assures Jesus that he even will die rather than deny his Master.

**Were speaking** is imperfect tense meaning the remaining ten disciples present were continuously affirming in the same way. Matthew used the past tense of “*epo*” while Mark here used “*lego*.” All these disciples meant it all in good faith but it does not extenuate their presumption in contradicting their Lord. Peter took the lead in this noble speech, but the other disciples did not have to follow such fallacy. Such

boasting led to Peter's fall and the others to flee: "Now let us ourselves boast not to the things beyond measure, but according to the measure of the rule which God of measure divided to us to reach also to you," 2Co 10:13. "Thus also the tongue is a little member, and boasting great things. Behold, how large a wood the little fire is kindling!" Jas 3:5. "But now ye are boasting in thy vauntings: all such boasting is evil," Jas 4:16. Luke adds: "And he said to them, when I sent you without purse and provision bag and sandals, lack ye anything? No! And these ones said, nothing. Therefore he said to them, but now let the one who is having a purse take it, in like manner also provision bag; and let the one who not having one sell his garment and buy a sword; for I am saying to you, yet this which has been written is necessary to be accomplished in me, and with lawless he was reckoned: for also an end is having the things concerning me. And these ones said, LORD, behold, here are two swords. And that One said to them, it is enough," Lu 22:35-38.

## Mark 14:32

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane.

### V. Insure of the Servant 14:1-16:20

#### A. Preparation 14:1-42

##### 4. Prayer in Gethsemane 14:32-42

32 And they are coming (into) a place of which the name is Gethsemane; and He is saying to His disciples, sit here, while I should pray. 33 And He is taking Peter and James and John (with) Him. And He began to be greatly amazed and being greatly depressed. 34 And He is saying to them, My soul is very sorrowful even to death; remain here and keep watching. 35 And He went forward a little and fell (upon) the earth, and was praying in order that, if it is possible, the hour may pass (from) Him. 36 And He was saying, Abba, Father, all things are possible to Thee; take away this cup (from) Me; but not what I Myself am willing, but what Thou *Thyself are willing*. 37 And He is coming and is finding them *who* are sleeping; and He is saying to Peter, Simon, are thou sleeping? Prevailed not thou to watch one hour? Yes! 38 **Keep watching** and keep praying, in order that ye may enter not (into) temptation. **The spirit** is indeed ready, but the flesh is weak. 39 And again He went away and prayed, saying the same word. 40 And after He has returned He found them again sleeping, for their eyes were heavy, and they knew not what they should answer him. 41 And He is coming the third time, and is saying to them, keep on sleeping now and keep taking your rest. It is being sufficient; the hour came; behold, the Son of man is being delivered up (into) the hands of sinners. 42 **Keep rising**, let us keep going; behold, the one who was delivering Me up has drawn near.

**Are coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus and his disciples are continuously coming forth to Gethsemane. Matthew has this as Jesus is coming forth. This garden is at the foot of the Mount of Olives in Jerusalem. It was probably a remote walled garden as it was very secluded. Luke calls it Mount of Olives as it was a traditional place to retire: "And he went forth and went according to custom to the Mount of Olives, and his disciples followed him also," Lu 22:39.

This is how Judas knew of this place to betray our Lord: “And Judas who was delivering him up also knew the place; because Jesus often was gathered there with his disciples,” Joh 18:2. This garden was situated in an olive grove that contained an olive press. This common place of retreat was for the final instructions and a period of soul-searching prayer.

**Sit** is past tense imperative meaning Jesus commanded his eleven disciples to sit down in that place. Jesus did not ask them to stand watch as guards, but to rest at a convenient place probably outside of the enclosure. He ordered them to stay behind. This was about midnight Julian time.

**Should pray** is past tense subjunctive meaning the time to pray at a more secluded area. Matthews adds: “until I should go.” This place was probably some spot deeper in the garden’s shade from the moonlight. Jesus was praying when he was dipped: “Now it came to pass that all the people were dipped, and after Jesus has been dipped and was praying, that the heaven opened,” Lu 3:21. Luke adds: “And after he has arrived at the place he said to them, keep praying to not enter into temptation. And he himself was withdrawn from them about a stone’s throw, and after he fell on his knees he was praying,” Lu 22:40-41.

### **Mark 14:33**

**Is taking** is the word of emphasis in this sentence. This verb is present tense. Matthew used past tense participle. Jesus is continuously with Peter, John and James alongside to the enclosed place in the garden. The remaining eight apostles were at the entrance of the garden. These three alone accompanied Jesus when he raised Jairus’ daughter to life: “And he entered into the house and suffered not anyone to go in except Peter and James and John, and the father of the child and the mother,” Lu 8:51; and up into the Mount of Transfiguration: “And after six days Jesus is taking with them Peter and James and John his brother, and is bringing them up into a high mountain apart,” Mt 17:1.

**Began** is the word of emphasis in this sentence. This verb is past tense meaning Jesus started to be continuously affected with sadness and continuously troubled. Jesus never felt this way before until the magnitude of his sacrifice weighed him down with the anticipation of the cross. This great anguish is felt over how isolated he felt from the disturbing waywardness of the wicked: “For the wrath of God is being revealed from heaven upon all ungodliness and unrighteousness of men who are holding the truth in unrighteousness,” Ro 1:18.

### **Mark 14:34**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming at that time to these three disciples. Jesus explains that his vital force for living is fading unto death because of this sadness. Jesus overcame with sorrow so much as to cause one’s death. He did not want to commit suicide, but his heart may explode with such grief: “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not,” Isa 53:3.

**Remain** is past tense imperative meaning these three disciples were commanded by Jesus to abide in this place while Jesus will seek solitude with God.

**Keep watching** is present tense meaning to keep taking heed to not go to sleep. Jesus did not say keep watching for me, but with me. Jesus wanted witnesses of how dreadful the sin of man is and how much love Jesus has for his friends: “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13.

### **Mark 14:35**

**Went forward** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus advanced to a little distance farther from these disciples. The space from these three disciples was not far so they could witness his agony.

**Fell** is past tense meaning Jesus prostrated himself before God to plead for strength. His communion with God is over the overwhelming sadness of the wicked world.

**Was praying** is imperfect tense meaning Jesus was continuously pleading with God for strength that he may not die at this moment as his goal is the cross.

#### **Mark 14:36**

**Was coming** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming in his prayer.

**Take away** is past tense imperative meaning Jesus is pleading with his Father that God would let him bear this cup which is his lot or experience that he felt at this moment that he must overcome. Jesus is praying for God's strength to overcome such sadness otherwise he will die of a literal heartbreak. Jesus knows that he must die on the cross, not in this garden. Mark speaks the "hour" of overwhelming grief which could lead to death. Jesus said this before as he wept over Jerusalem: "Now my soul has been troubled, and what will I say? Father, save me from this hour. But on account of this I came to this hour," Joh 12:27. Luke adds: "saying, Father, if thou are willing to take away this cup from me; but not my will, but let thy will be done. And an angel appeared from heaven strengthening him. And although he became in conflict he was praying more intently. And his sweat became as great drops of blood falling down on the earth," Lu 22:42-44.

#### **Mark 14:37**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously approaching these three disciples, Peter, James and John.

**Is finding** is present tense meaning Jesus is continuously discovering these three disciples. This discovering is the result of their continuous sleeping. Jesus asked them to continuously to stay awake, but they could not do this, verse 38. Luke is saying that they were sleeping from grief: "And after he has risen up from that prayer, he came to the disciples and found them sleeping from grief," Lu 22:45.

**Is saying** is present tense meaning Jesus is continuously affirming to Peter. Since Peter is the most outspoken one, Jesus only addresses him. The exhortations in the next verse are all in the plural mean that Jesus addresses all three through Peter.

**Were not able** is past tense with negation meaning Jesus rebuked all three disciples through Peter that they exerted not the strength to stay awake for a period of one hour with our Lord. The negation "*ouk*: not" with a question is expected answer: Yes! These disciples could stay awake if they wished. They had not the strength: "and he is saying to Peter, Simon, are thou sleeping? Prevailed not thou to watch one hour? Yes!" Mr 14:37. Luke addresses all three: "and said to them, why are ye sleeping?" Lu 22:46. This was a sad disappointment at the discovery of their snoozing.

#### **Mark 14:38**



**Keep watching** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting the three disciples to keep giving strict attention to what is at hand.

**Keep praying** is also present tense imperative meaning Jesus also is continuously exhorting these three disciples to keep beseeching God.

**May not enter** is past tense subjunctive with negation meaning the purpose of such prayer is that these disciples would not allow any trial that may overcome them. Mark has the same: “Keep watching and keep praying, in order that ye may enter not into temptation. The spirit is indeed ready, but the flesh is weak,” Mr 14:38. Luke only refers to praying: “After ye rise up keep praying, in order that ye may not enter into temptation,” Lu 22:46. Our motives are eager but our human nature is prone to sin. We may have good intentions, but the branches must abide in the vine: “I myself am the vine, ye yourselves are the branches. The one who is abiding in me, and I myself in him, this one is bearing much fruit; for ye are not being able to be doing anything apart from me,” Joh 15:5. “Therefore keep watching at every season praying, in order that ye may be accounted to escape all which were being about to be coming to pass, and to stand before the Son of man,” Lu 21:36. “Keep watching, keep standing fast in the faith, keep being brave, keep being strong,” 1Co 16:13. “Praying by all prayer and supplication in the Spirit, and keep watching unto this very thing with all perseverance and supplication for all saints,” Eph 6:18. “But the end of all things has drawn near: therefore be sober-minded and be watchful unto prayers,” 1Pe 4:7. “Be sober, watch, your adversary the devil is walking about as a roaring lion is, seeking whom he may swallow up,” 1Pe 5:8. “Temptation has not taken you except what belongs to man is found; and faithful is God, who will not allow that ye are tempted above what ye are being able, but will make with temptation also the issue, that ye are being able to bear it,” 1Co 10:13.

**The spirit** are the words of emphasis in this sentence. Paul is saying the same: “For what I am willing good I am not practicing; but what I am not willing evil, I am doing this. But if what I myself am not willing, I am practicing this, I myself am no longer working it out, but that sin which is dwelling in me is working it out,” Ro 7:19-20; “For the flesh is desiring against the Spirit, and the Spirit against the flesh; and these things are being opposed for themselves to one another, in order that whatsoever ye might not be wishing those things ye should be doing,” Ga 5:17.

### **Mark 14:39**

**Again** is the word of emphasis in this sentence. This adverb modifies the verb went away. Luke does not mention this event.

**Went away** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “Again after departing.” This second occasion of prayer is similar to the one in verse 39. There Jesus requested that let not such suffering lead to death during that time, now the condition of such suffering will not pass as acknowledgement of deeper surrender. These two prayers are identical as Mark says: “And again he went away and prayed, saying the same word,” Mr 14:39. In both occasions, Jesus submitted to the will of God. These prayers are prayers of resignation to the will of God.

### **Mark 14:40**

**Has returned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV, Garnier, Murdoch and Williams agree with this use, while most other translations have the use of attendant circumstance: “And he returned and found them.” MSS has “*erchomai*” in past tense participle which is the same verb found in Matthew.

**Found** is past tense meaning Jesus discovered these three disciples sleeping again because their eyes were continuously depressed. Matthew uses this verb in present tense.

**Heavy** is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb imperfect verb to be: “were.” They were overwhelmed with grief that they could not stay awake. When we get depressed into a state, all we want to do is sleep: “And after he has returned he found them again sleeping, for their eyes were heavy, and they knew not what they should answer him,” Mr 14:40. The perfect tense shows that they were sad in the past, but it is having abiding results.

**Knew** is pluperfect tense meaning this verb “*oida*” is always translated in past tense with this tense. This verb means these disciples knew not intellectually what to say like at the transfiguration: “For he knew not what he will say; for they were greatly afraid,” Mr 9:6. Sleepiness does make us less alert.

#### **Mark 14:41**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously coming forth the third time. Only Mark mentions the time element. This is proof that Matthew did not copy Mark or Mark copied Matthew as each has their writing style.

**Keep sleeping on and keep taking your rest** are present tense imperatives meaning Jesus is exhorting these three disciples can continuously keep falling to sleep and can keep taking their rest in order to recover and collect their strength. Jesus does not need their watchful interest any longer, but permits them to get their needed rest.

**Came** is past tense meaning the rest is all over and his time of death has drawn near which Matthew used meaning the hour of Christ’s betrayal has approached. This past event has abiding results. Before Jesus said that “his hour had not yet come,” Joh 7:30 8:20.

**Is being delivered up** is present tense in passive voice meaning the wicked authorities, the Sanhedrin, are continuously giving over Christ to the proper authorities so they may put him to death. Notice Matthew puts “behold” with his hour, but Mark wants them to take notice of the capture of our Lord.

#### **Mark 14:42**

**Keep rising up** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is exhorting the three disciples, Peter, James and John to keep staying awake after Christ told them to keep on sleeping. The reason for the change of exhortation is that Judas has arrived.

**Let us keep going** is present tense imperative meaning let us four keep moving towards our visitors. Jesus never intended to flee, but to surrender to God’s will: “Therefore because Jesus knew all things which were coming upon him, he came forth and said to them, whom are ye seeking?” Joh 18:4.

**Has drawn near** is perfect tense meaning his traitor has approached. This betrayer is continuously delivering up treacherously to the Sanhedrin. It is present tense because it is at the point of occurring at that moment. The kingdom of heavens has drawn near when John the Dipper preached, and when Jesus began his ministry. Now the time of the paschal sacrifice has approached.

#### **Mark 14:43**

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying

Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord's hour has come!

#### V. Insure of the Servant 14:1-16:20

##### B. Arrest of Jesus 14:43-52

43 And immediately while He is yet speaking Judas is coming up, who is one of the twelve, and a great crowd is also coming (with) him (with) swords and staves, (from) the chief priests and scribes and the elders. 44 Now that one who was delivering Him up had given a sign to them, saying, the one whomsoever I should kiss it is He; seize Him, and lead *Him* away safely. 45 And while he **is coming**, he is coming up to Him and is saying to Him, Rabbi, Rabbi and he ardently kissed Him. 46 And these ones laid their hands (upon) Him, and seized Him. 47 But a certain one of the ones who were standing by drew the sword and struck the bondman of the high priest and took off his ear. 48 And Jesus answered and said to them, came ye out as (against) a robber (with) swords and staves to seize Me? 49 I was **daily** (with) you teaching (in) the temple, and ye seized Me not: but *it is* in order that the scriptures may be fulfilled. 50 And all forsook Him and fled. 51 And a certain one young man was following Him, who threw around (about) his naked body a linen cloth; and the young men are seizing him; 52 but that one who has left behind the linen cloth fled (from) them *because he was naked*.

**Immediately** is the word of emphasis in this sentence. This adverb modifies the verb "is coming." Jesus not only foresaw his hour, even the moment that this traitor would appear.

**Was speaking** is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The personal pronoun "of him" is also translated with the use of genitive absolute with reference to subject of the genitive participle. During the time Jesus was continuously uttering the words from verse 46 to his three disciples, Judas came upon the scene with a great multitude of armed men. These men consisted of Roman soldiers: "Therefore after Judas received the band, and officers from the chief priests and Pharisees, he is coming there with torches and lamps and weapons," Joh 18:3. And these religious leaders the chief priests and elders: Grandville and Sharp rule provided also the Temple guard: "And Jesus said to the ones who have come against him, chief priests and captains of the temple and elders, have ye come out with swords and staves as against a robber?" Lu 22:52. The comment of referring to Judas as one of Twelve shows how repulsive this crime was. Jesus is betrayed by one of his inner circle. These religious leaders wanted to murder Jesus privately: "and took counsel among themselves together in order that they may seize Jesus by guile, and might be killing him," Mt 26:4. This is not going to happen as God's will is that they will kill our Lord publicly as prophesied by Jesus: "Ye know that after two days the Passover is taking place, and the Son of man is being delivered up for to be crucified," Mt 26:2. This time here shows that it will take place during the feast even though these religious leaders did not want this: "But they were saying, not during the feast, in order that there may not be a tumult among the people," Mt 26:5.

**Is coming up** is present tense meaning Judas is continuously approaching Jesus. Matthew used the past tense.

#### Mark 14:44

**Had given** is the word of emphasis in this sentence. This verb is pluperfect meaning Judas fulfilled his agreement by giving this sign. Judas furnished a token of when to arrest Jesus. This understanding of such a greeting with Jesus was agreed to prior to their arrival at Gethsemane.

**That one** is this article of previous reference to “Judas” in the previous verse.

**Should kiss** is past tense subjunctive meaning the condition of the perfect moment when Judas embraces our Lord and gives him the deceitful embrace of treachery. These soldiers did not know Jesus, so Judas guided them with a hypocritical sign of affection: “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful,” Pr 27:6. Luke says: “And while he was yet speaking behold a crowd, and the one who was called Judas, one of the twelve, he was going before them and he drew near to Jesus to kiss him,” Lu 22:47.

**Seize and lead away** both are past tense imperatives meaning Judas exhorted this large multitude of armed men to overpower our Lord. Matthew does not have the second exhortation.

#### **Mark 14:45**

**Is coming** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time: “*while*.” Mark puts the focus on the boldness of Judas approaching our Lord, while Matthew puts the focus on the time element “immediately.”

**Is coming up** is present tense participle translated with the use of attendant circumstance. Most translations agree with this use So Judas is continuously approaching to Jesus and is continuously affirming. Matthew adds “hail.”

**Ardently kissed** is past tense meaning Judas kissed Jesus tenderly. Luke adds: “But Jesus said to him, Judas, are thou delivering up the Son of man with a kiss?” Lu 22:48.

#### **Mark 14:46**

**These ones** is the word of emphasis in this sentence. This article is previous reference to the “great crowd” found in verse 43. Matthew’s added first on our Lord’s Jesus’ response to this treacherous kiss and then the seizure.

**Laid and seized** both are past tenses meaning the great crowd of soldiers casted upon their hands on Jesus and overpowered him by putting him into restraints.

#### **Mark 14:47**

**One** is the word of emphasis in this sentence. This article is the subject of the verbs “struck” and “took off.” John gave his name which attributes after the death of Peter. Luke adds: “And the ones who have seen the thing which is going to happen around him said to him, LORD, will we smite with the sword?” Lu 22:49.

**Stretched out** is past tense participle translated with the use of attendant circumstance. Peter reached for his sword: “Therefore Simon Peter who was having a sword, drew it,” Joh 18:10.

**Drew** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after drawing the short sword.” Peter drew from his side his sword. Peter earlier said that he would die for Jesus, so he must have obtained a

sword somewhere, as he intended on protecting his Lord. As Peter is a fisherman, not a swordsman, he could only slice off the man's ear, but he was not aiming for his ear, but his head. He almost missed, but only afflicted a wound.

**Struck and took off** both are past tenses meaning the blow with the sword removed his ear. Luke says it is his right ear: "And certain one of them smote the bondman of the high priest, and took off the right ear," Lu 22:50. John explains that this servant was Malchus: "and smote the bondman of the high priest, and cut off his right ear. And the name to the bondman was Malchus," Joh 18:10.

#### **Mark 14:48**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Matthew is continuously affirming to Peter, but Mark's focus is on our Lord's reply to the gang with Judas.

**Came out** is past tense meaning Jesus questioned their approach for the arrest.

#### **Mark 14:49**

**Daily** is the word of emphasis in this sentence. Jesus was teaching these soldiers in the temple every day. Matthew adds: "was sitting" which is imperfect tense meaning Jesus is reminding them that he was continuously sitting. Jesus was not causing any disturbance, nor committing any crime.

**Seized not** is past tense with negation meaning these soldiers restrained not Jesus in the temple at that time. If they thought that Jesus is a violent criminal, why did they not arrest him at that time. Luke adds: "While I was with you throughout the day in the temple ye stretched not out your hands against me; but this is your hour, and the power of darkness," Lu 22:53.

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of this arrest is that the prophecies of these events may be carried into effect. These are realised by God's will as these are promises given through the prophets: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," Isa 53:12.

#### **Mark 14:50**

**Forsook** is the word of emphasis in this sentence. Matthew has the focus on the factor of time: "then." This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after giving him leave." They abandoned Jesus because of fear to be arrested in the same manner. Only Peter and John followed the officers to the high priest's palace. John adds: "Therefore the band and the chief priests and the officers of the Jews took hold of Jesus, and bound him," Joh 18:12.

#### **Mark 14:51**

**One** is the word of emphasis in this sentence. This numeral refers to a young man, maybe the owner of the garden followed and when the guards noticed him, he fled also.

**Was following** is imperfect tense meaning this young man who was sleeping in his bedclothes was continuously following Jesus to see what would happen. He was curious of the events that were taking place.

**Are seizing** is present tense meaning the young Roman soldiers are continuously arresting him along with Jesus as they supposed that he was one of our Lord's disciples. His curiosity made him noticeable. Peter followed from a distance and notice this event and told it to Mark. This verse is only found in Mark.

#### **Mark 14:52**

**Fled** is past tense meaning the soldiers tried to arrest this young man, but he escaped as the soldiers pulled off his sheet.

#### **Mark 14:53**

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord's hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas.

V. Insure of the Servant 14:1-16:20

C. Trial of Jesus 14:53-65

53 And they **led** Jesus **away** (to) the high priest; and all the chief priests and the elders and the scribes are coming together. 54 And Peter followed Him (from) afar off within as far as (to) the court of the high priest; and he was sitting (with) the officers, and warming himself (at) the fire. 55 **And the chief priests and the whole Sanhedrim were seeking testimony** (against) Jesus, (to) put Him to death; and they were not finding any. 56 For **many** were bearing false testimony (against) Him, and these testimonies were not alike. 57 **And some** who rose up were bearing false testimony (against) Him, saying, 58 "we ourselves heard Him saying," "I Myself will destroy this man-made temple, and I will build another not made with hands *temple* (in) three days." 59 And their testimony was neither **thus** alike. 60 And the high priest **stood up** (in) the midst *and questioned Jesus*, saying, Are Thou answering no one? Yes! **What** are these testifying against Thee? 61 **But that One** was being silent, and answered no one. **Again the high priest** was questioning Him, and he is saying to Him, are Thou Thyself the Christ, the Son of the Blessed? 62 And **Jesus** said, I Myself am. And ye **will see** the Son of man *who* is sitting (at) *the* right hand of power, and *who* is coming (with) the clouds of the heaven. 63 And *after the high priest* rent his garments *is saying*, why are we having anymore need of witnesses? 64 Ye **heard** the blasphemy. **What** is it appearing to you? And **those ones** all condemned Him to be deserving of death. 65 And **some began** to be spitting upon Him, and to be covering up His face, and to be striking Him with the fist, and to be saying to Him, prophesy; and the officers were striking Him with the palm of the hand.

**Led away** is the word of emphasis in this sentence. This verb is past tense meaning the soldiers led Jesus off to trial before the high priest Caiaphas. According to John, Jesus was led first to Annas who was the previous high priest: "and led him away to Annas first; for he was father-in-law of Caiaphas, who was

high priest that year. And it was Caiaphas who gave counsel to the Jews, it is being profitable for one man to perish for the people,” Joh 18:13-14. When Jesus met with Caiaphas, it was before the Sanhedrin that night as they were gathered together. Mark does not mention the first hearing with Annas. During this first meeting with Caiaphas and the Sanhedrin, they discussed what to do with Jesus, but later in the morning, the Sanhedrin gave the formal death sentence during this second meeting. During the first meeting with Caiaphas, the normal meeting-hall of the Sanhedrin in the Temple was closed because it was so late at night. Because of this, they met in the house of Caiaphas: “But after they have seized him they led him away, and they led him into the house of the high priests. And Peter was following afar off,” Lu 22:54. These informal gatherings with Annas and Caiaphas were for mere personal interrogations by the former high priest and the acting high priest. **See image 103.**

### **Mark 14:54**

**Peter** is the word of emphasis in this sentence. The focus now is Peter because it would evolve into his first denial.

**Followed** is past tense while Matthew has “was following” which is imperfect tense meaning Peter was continuously accompanying Jesus from a distance. He wanted to keep his distance because he did not want to get arrested in the same manner. He spied along right to the courtyard of Annas. This uncovered courtyard was the backyard of Annas’ house. This verse is referring to the visit to Annas house which only John records.

**Sitting and warming himself** both are present tense participles translated with the use of periphrastic modifying the imperfect tense verb “to be,” meaning Peter was continuously associating with the guards to find out what was taking place. They sent Jesus first to Annas house which only John records: “and led him away to Annas first,” Joh 18:13. John explained that he entered into the house and brought in Peter later: “Now Simon Peter was following Jesus and the other disciple was also following. And that disciple was known to the high priest, and entered with Jesus into the court of the high priest; but Peter had stood at the door without. Therefore the other disciple who was known to the high priest went out, and spoke to the door-keeper and brought in Peter,” Joh 18:15,16. Then Annas questions Jesus: “Therefore the high priest questioned Jesus concerning his disciples, and concerning his teaching. Jesus answered him, I myself spoke to the world openly; I myself always taught in the assembly and in the temple, where the Jews always are coming together, and I spoke nothing in secret. Why are thou questioning me? Question the ones who had heard what I spoke to them; behold, these ones know what I myself said. But because he has said these things one of the officers who had stood by gave a blow with the palm of the hand to Jesus, saying, are thou answering thus the high priest? Jesus answered him, if I spoke evil, bear witness concerning the evil; but if well, why are thou striking me? Annas sent him bound to Caiaphas the high priest,” Joh 18:19-24. During that time, Peter denies our Lord. Afterwards, they sent Jesus to Caiaphas house for questioning which only Matthew and Mark records. Then Jesus is brought to the Temple in the morning where Caiaphas delivers a verdict against our Lord which only Luke records.

Event	Matthew	Mark	Luke	John
Jesus predicts the disciples' denial	26:31-32	14:27-28		
Jesus tells Simon he prayed for him			22:31-32	
Jesus predicts Peter's denials	26:33-35	14:29-31	22:33-34	13:36-38
Jesus warns the disciples to be prepared			22:35-38	
Jesus comforts the disciples				14:1-4
Jesus responds to Thomas				14:5-7
Jesus responds to Philip				14:8-21
Jesus responds to Judas not Iscariot				14:22-31
They sing a hymn and leave	26:30	14:26		14:31
The farewell discourse				15:1-16:33
Jesus prays for his disciples				17:1-26
The fellowship enters Gethsemane	26:36	14:32	22:39-40	18:1
Jesus prays in the Garden of Gethsemane	26:36-46	14:32-42	22:40-46	
Mob comes to arrest Jesus	26:47	14:43		18:2-3
Judas betrays Jesus with a kiss	26:48-50	14:44-45	22:47-48	
Jesus answers the mob with authority				18:4-9
Peter severs the ear of Malchus	26:50-54	14:46-47	22:49-50	18:10-11
Jesus heals the high priest's servant			22:51	
Jesus is arrested. The disciples flee.	26:55-56	14:48-52	22:52-54	18:12
Jesus lead to high priest's house	26:57	14:53	22:54	18:13-14
Peter follows at a distance	26:58	14:54	22:54	18:15-16
Peter's 1st denial - doorkeeping girl	26:69-70	14:66-68	22:55-57	18:17-18
Annas questions Jesus				18:19-24
Peter's 2nd denial - by the fire	26:71-72	14:69-70	22:58	18:25
Peter's 3rd denial - relative of Malchus	26:73-75	14:70-72	22:59-62	18:26-27
Guards beat Jesus			22:63-65	
False witnesses testify	26:59-61	14:55-59		
Caiaphas accuses Jesus (1 <sup>st</sup> meeting)	26:62-66	14:60-64		
Sanhedrin beats Jesus	26:67-68	14:65		

Matthew and Mark does not follow chronologically the first questioning and the denial of Peter. The denials come first, then Jesus is brought to Caiaphas house, and then to the Temple for the official verdict in the morning.



Event	Matthew	Mark	Luke	John
Caiaphas condemns Jesus (2 <sup>nd</sup> meeting)	27:1		22:66-71	
Jesus lead from Caiaphas to Praetorium	27:2			18:28
Remorse of Judas	27:3-10		Acts 1:16-20	
Jesus before Pilate	27:1-14		23:1-7	18:29-38
Jesus before Herod			23:8-10	
Herod's soldiers mock Jesus		15:1-5	23:11-12	
Pilate releases Barabbas	27:15-26	15:6-15	23:13-25	18:38-40
Pilate's soldiers crown and mock Jesus	27:27-30	15:16-20		19:1-3
Pilate tries to release Jesus				19:4-7
Pilate questions Jesus again				19:8-11
Pilate tries to release Jesus again				19:12
Pilate sentences Jesus				19:13-15
Pilate delivers Jesus to be crucified				19:16
Jesus carries the cross				19:17
Simon of Cyrene bears the cross	27:31-32	15:20-21	23:26	
Jesus speaks to weeping women			23:27-32	
Jesus is brought to Golgotha	27:33	15:22	23:32-33	19:17
Soldiers offer Jesus sour wine mix	27:34	15:23		
He is crucified on the 3rd hour		15:25		
2 robbers are crucified with Jesus	27:38	15:27-28	23:33	19:18
Inscription written by Pilate	27:37	15:26	23:38	19:19-22
"Forgive them..."			23:34	
Soldiers divide the garments of Jesus	27:35-36	15:24	23:34	19:23-24
"Behold your mother."				19:25-27
Multitudes mock Jesus	27:39-43	15:29-32	23:35-37	
Robbers mock Jesus	27:44	15:32	23:39	
One robber rebukes the other			23:40-41	
"... you will be with me in Paradise."			23:43	
Darkness from 6th to 9th hour	27:45	15:33	23:44-45	
"Eloi, Eloi, Lamma, Sabachthani"	27:46	15:34		
"I thirst."				19:28

## Mark 14:55

**The chief priests**, are the words of emphasis in this sentence. Matthew records all three distinct groups at Caiaphas' house: "And the chief priests and the elders and the whole Sanhedrin," Mt 26:59. Mark only records these two distinct groups: "And the chief priests and the whole Sanhedrim." Luke does not mention this informal meeting in the middle of the night at Caiaphas' house, but only mentions the formal session in the morning at the Temple: "And after the morning has come, all the chief priests and the elders of the people took counsel against Jesus, so that they may put him to death," Mt 27:1. "And as day came to pass the elderhood of the people were gathered together, both chief priests and scribes, and they led him into their Sanhedrim, saying," Lu 22:66.

**Were seeking** is imperfect tense meaning these three groups were continuously craving false testimony. Matthew only says false evidence: "were seeking false evidence against Jesus," Mt 26:59. Matthew says that their search was for someone to declare something that is untrue because they knew during their confrontations with Jesus, they could not find anything that would be guilty of death.

**May put to death** is past tense subjunctive meaning the purpose of finding such of an accusation would be suitable for the verdict of the death penalty.

**Finding not** is present tense with negation meaning that these false testimonies could not stand the judicial system as there were differences in the facts concerning the stories--they were not even similar. Matthew has past tense: "and they found not: even although many false witnesses have come forward they found not," Mt 26:60.

## Mark 14:56

**Many**, is the word of emphasis in this sentence. This adjective is subject of the verb “were bearing false testimony.”

**Were bearing false testimony** is imperfect tense meaning many persons were continuously bearing false witness against Jesus. All these testimonies were in disagreement. This verse is only found in Mark.

#### **Mark 14:57**

**Some** is the word of emphasis in this sentence. This focus here is on the few who repeated the words of our Lord in a subjective way. All these testimonies are breaking the tenth commandment of bearing a false witness against thy neighbour. Matthew is more precise on pointing out “two false witnesses,” Mt 26:61. Mark says that these witnesses appeared, while Matthew says these two witnesses approached the Sanhedrin.

#### **Mark 14:58**

**Heard** is past tense meaning these two witnesses emphatically perceived with their ears what Jesus announced in their presence. The conjunction “*oti*: that” at the beginning of the verse is translated as quotation marks. Also another conjunction “*oti*: that” after this verb is the direct quote from our Lord according to their subjective memory.

**Will destroy and will build** both are future tenses meaning according to them that Jesus will destroy this man-made temple. Jesus did not say “man-made.” And Jesus will build another temple not made with hands. This is half-truths which are lies. This saying is not found in the other Gospels. Paul uses this word referring to our heavenly body: “For we know that if our earthly house of the tabernacle should be destroyed, we are having a building from God, a house not made with hands, eternal in the heavens,” 2Co 5:1; and our circumcised heart: “in whom also ye were circumcised with circumcision not made by hand, in the putting off of the body of the sins of the flesh, in the circumcision of the Christ,” Col 2:11. These witnesses referred to the Temple building which Herod destroyed, but Jesus referred to his own body: “Jesus answered and said to them, destroy this temple, and in three days I will raise it up. Therefore the Jews said, this temple was built forty and six years, and will thou thyself raise it up in three days?” Joh 2:19-20. The religious rulers even to the end believed this false testimony: “and saying, the One who was destroying the temple and was building it in three days, save thyself. If thou art Son of God, descend from the cross,” Mt 27:40. Only after the resurrection his disciples understood this saying: “Therefore when he was raised up from among the dead his disciples remembered that he was saying this, and they believed the scripture and the word which Jesus said,” Joh 2:22.

#### **Mark 14:59**

**Thus** is the word of emphasis in this sentence. This adverb modifies the verb “was.” Their testimony was in this manner not equal in content. They were not consistent in detail as the law requires. This saying is only found in Mark.

#### **Mark 14:60**

**Stood up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance.

**Questioned** is past tense meaning the high priest interrogated Jesus. Matthew has the verb “*epo*: to say” while here Mark uses “*eperotao*: to question.”

**Are answering** is present tense meaning Jesus is continuously give no answer to no one! The question with “*oudeis*: no one” is expected answer: Yes!

**What** is the word of emphasis in this sentence. This second question is referring to the content of the false witnesses even though the high priest says they are valid witnesses.

#### **Mark 14:61**

**That One** is the word of emphasis in this sentence. This article is previous reference to “Jesus” in the previous verse. Matthew uses Jesus: “But Jesus was being silent,” Mt 26:63. The focus returns on our Lord.

**Was being silent** is imperfect tense meaning Jesus held his peace.

**Answered** is past tense meaning Jesus gave no answer to their question proposed.

**Again** is the word of emphasis in this sentence. This adverb modifies the verb “was questioning.” The focus is on the second round of questioning.

**Was questioning** is imperfect tense meaning the high priest was continuously interrogating Jesus again. This second time according to Matthew, this high priest was invoking an oath by the living God: “I am adjuring thee by the living God, in order that thou may tell us.” Mt 26:63. In the legal system, it is unlawful to call on the accused to testify against oneself. One may testify on their own behalf, but one cannot be required to incriminate oneself.

**Is saying** is present tense meaning the high priest is continuously affirming to Jesus. This high priest wanted Jesus to proclaim that he is Son of the Blessed. This is the only place in the NT where is this name given by Rabbis is used. In Hebrew, “the Blessed” is ordinary name for God: “And blessed be the most high God,” Ge 14:20. Doxologies use “blessed” as the predicate adjective referring to God, Lu 1:68 Ro 1:25 2Co 1:3 11:31 Eph 1:3 1Pe 1:3.

#### **Mark 14:62**

**Jesus** is the word of emphasis in this sentence. The focus now is on our Lord.

**Said** is past tense meaning Jesus spoke. Mark uses here “*epo*: to speak” while Matthew used “*lego*: to affirm,” in the present tense.

**Am** is present tense meaning Jesus emphatically affirmed that he is the Son of the Blessed or he is “the Christ, the Son of God.” Mt 26:63. Matthew answer was: “thou thyself said,” Mt 26:64. For those who say that Jesus never admitted that he was the Son of God are neglecting these words. This was an affirmative response! Look at the reaction of the High Priest! Jesus told his disciples to tell no man, now is the time to exclaim it from the rooftops: “Then he charged his disciples in order that they may say to no one that he himself is Jesus the Christ,” Mt 16:20. During his triumphal entry, the children were crying this: “Welcome to the Son of David,” Mt 21:15. And their reaction then was: “they were indignant,” Mt 21:15. At the final official meeting with Caiaphas in the Temple, Jesus was asked one more time but he then replies: “if I should tell you ye shall in no wise believe,” Lu 22:67.

**Will see** is the word of emphasis in this sentence. This verb is future tense meaning from this moment of onward events of his resurrection, ascension, and miracles wrought by his disciples, these religious rulers

will notice the manifold powers of God and finally the Jewish nation will behold his second coming: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. Jesus is prophet as he proclaims sitting on the right hand of God which is a Messianic phrase: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. Jesus is also priest: “The LORD hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek,” Ps 110:4; and king: “The Lord at thy right hand shall strike through kings in the day of his wrath,” Ps 110:5. Jesus told privately his disciples of his second return: “And then the sign of the Son of man will appear in the heaven; and then all the tribes of the land will wail, and they will see the Son of man, who is coming on the clouds of heaven with power and great glory,” Mt 24:30. Now he tells the Sanhedrin!

### **Mark 14:63**

**The high priest** is the word of emphasis in this sentence. The focus is on the high priest. Matthew adds the adverb “then” to show the immediate reaction to our Lord’s reply.

**Rent** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “Then the high priest tore his garments and said.” The high priest tore in pieces his clothes throughout because he felt extreme indignation by the words of Jesus to hear such blasphemy that Jesus admitted that he is the Messiah: “And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD,” 2Ki 19:1. The Talmud specifies that the judge in the case of blasphemy would tear their garments and must not be sewed up again. The high priest by law is not supposed to rend their clothes: “And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes,” Le 21:10.

**Is saying** is present tense meaning the high priest is continuously affirming that they don’t need anymore witnesses because according to Matthew: “He blasphemed,” Mt 26:65. Proclaiming to be God is desecrating his name with human arrogance. This is a reproach to the living God: “The Jews answered him, saying, for a good work we are not stoning thee, but for blasphemy, and because thou thyself who are a man are making thyself God,” Joh 10:33.

**Are having** is present tense meaning they are possessing enough evidence to call a verdict.

### **Mark 14:64**

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning the audience perceived Jesus’ slander of God’s name in that moment. Matthew adds: “behold,” Mt 26:65.

**What** is the word of emphasis in this sentence. The high priest is asking the audience their perspective upon this blasphemy.

**Those ones** is the word of emphasis in this sentence. This article is previous reference to the chief priests and the elders and the whole Sanhedrin in verse 59.

**Condemned** is past tense meaning the Sanhedrin gave judgement for the death penalty. Notice this is not the legal sentence as the assembly passed judgment here, not the high priest. The purpose of the meeting was achieved by Caiaphas, the high priest. He wanted the backing of the Sanhedrin before he passed a verdict in the Temple. Legally, it required three days before a judge can render a verdict. Justice failed here as this was clear-cut guilt of judicial murder. Death was the penalty of blasphemy: “Whosoever curseth his God shall bear his sin,” Le 24:15. The Romans took away this power. The first questioning

was before Annas, and now the second interrogation before Caiaphas was completed with consent from the Sanhedrin.

### Mark 14:65

**Began** is the word of emphasis in this sentence. This verb is past tense meaning some of the guards of the Temple started administering punishment.

**To be spitting and to be covering up and to be striking with the fist and to be saying** all are present tense infinitive with the use of completing the verb “began.” Matthew has this as past tense, but Mark here displays the continuation of repeated torture. This degrading ill-treatment of our Lord is showing great contempt: “And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again,” Nu 12:14.

**Prophecy** is past tense imperative meaning declare through prediction as our Lord had his face covered. These officers also addressed Jesus as Messiah. As Jesus confession was stating that he was the Messiah, these guards of the Temple ridiculed him by slapping him in the covered face.

**Were striking** is imperfect tense meaning these guards were continuously slapping our Lord.

### Mark 14:66

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus’ servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord’s hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas. Peter followed Jesus and while he waited in the courtyard, he denied our Lord three times.

V. Insure of the Servant 14:1-16:20

D. Denial by Peter 14:66-72

66 And while Peter is (in) the court below, one of the maids of the high priest is coming, 67 and while she is seeing Peter *who* is warming himself, she is saying because she looked at him, and thou thyself was (with) the Nazarene Jesus. 68 But that one denied, saying, I know not nor even I am understanding what thou thyself are saying. And he went forth out (into) the porch, and a cock crew. 69 And after the maid has seen him again she began to be saying to the ones who were standing by, "this is *one* (of) them." 70 And that one was denying again. And (after) a little time the ones who have stood by were saying to Peter again, thou are truly (of) them; for also thou are a Galilean, and thy speech is agreeing. 71 But that one began to be cursing and to be swearing "I know not this man whom ye are speaking." 72 And a cock crew (out of) the second time. And Peter was reminded the word which Jesus said to him, "(before) a cock has crowed twice thou will deny Me three times;" and after he has thought on this he was weeping.

**Is**, is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of Peter” is also translated with the use of genitive absolute being the subject the genitive participle. Matthew puts the emphasis on Peter himself: “But Peter was sitting without in the court,” Mt 26:69; while Mark here puts the emphasis on Peter’s existence in the court below. Luke says: “And after they kindled a fire in the midst of the court, and they sat down together Peter was sitting among them,” Lu 22:55. Matthew earlier says: “And Peter was following him from afar, even to the court of the high priest; and after he entered within he was sitting with the officers to see the end,” Mt 26:58. At this time, Peter was in the courtyard of Annas’ house: “Now Simon Peter was following Jesus and the other disciple was also following. And that disciple was known to the high priest, and entered with Jesus into the court of the high priest; but Peter had stood at the door without. Therefore the other disciple who was known to the high priest went out, and spoke to the door-keeper and brought in Peter,” Joh 18:15-16.

**Is coming** is present tense meaning a young female servant of the high priest is continuously approaching Peter. Matthew says: “and a maid came to him,” Mt 26:69. Luke adds: “A certain maid who has seen him who was sitting by the light, and has looked intently on him,” Lu 22:56.

#### **Mark 14:67**

**Is seeing** is present tense participle translated with the use of time: “*while*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “and saw him warming himself; and she looked upon him, and said to him.”

**Is warming himself** is present tense in middle voice participle translated with the use of substantive modifying “Peter.”

**Looked at** is past tense participle translated with the use of cause “*because*.” Most translations have the use of attendant circumstance: “she gazed intently at him and said.”

**Is saying** is present tense meaning this young female servant is continuously affirming to Peter. Luke uses the past tense of the verb “*epo*: to speak,” while here Mark uses “*lego*: to affirm.” Luke also adds that Peter was sitting by the light: “A certain maid who has seen him who was sitting by the light, and has looked intently on him, said, and this was with him,” Lu 22:56.

**Was** is imperfect tense meaning Peter himself emphatic was continuously with Jesus the Galilean. Notice the change from the “Galilean” to “Nazarene,” because Nazareth was a city, while Galilee is the region where Nazareth resides.

#### **Mark 14:68**

**That one** is the word of emphasis in this sentence. This article is previous reference to “Peter” in the previous verse.

**Denied** is past tense meaning Peter’s first denial occurred right after John brought in Peter into the courtyard: “Therefore the maid the door-keeper is saying to Peter, are thou thyself also of the disciples of this man? No! That one is saying, I am not,” Joh 18:17. This first denial was before all those present as Matthew says: “But that one denied before all of them,” Mt 26:70.

**Know not** is perfect tense with negation meaning the verb “*oida*” always translates in the present tense in the non-linear fashion. This word means to know intellectually. Peter confesses that he is not having any

understanding of what she is referring to concerning his association with Jesus: “I know not what thou are saying.” Mt 26:69.

**Went forth** is the word of emphasis in this sentence. This verb is past tense meaning Jesus forsook the gathering in the courtyard to the porch.

**Crew** is past tense meaning a rooster emitted a sound. Notice the lack of article with “cock” meaning that there was not a particular rooster.

#### **Mark 14:69**

**Maid** is the word of emphasis in this sentence. Matthew explains that it is another female servant: “another maid saw him, and she is saying to them there” Mt 26:71.

**Has seen** is past tense participle translated with the use of time: “*after*.” HCSB and NET agree with this use while most other translations have the use of attendant circumstance: “And the maid saw him, and began again.” Moffatt translated with the use of substantive: “Again the maid- servant who had noticed him.” This verb means another servant perceived with her eyes. She noticed and then took action. Luke says: “And after a little time another saw him and said, and thou thyself are of them,” Lu 22:58. This can be confusing as Matthew used “after a little while” for the third denial, Mt 26:73.

**Began** is past tense meaning this another maid started to react. Notice that Mark here uses the infinitive of her affirmation while Matthew uses the indicative mood in the present tense. Also Mark has the conjunction “*oti*: that” after the verb of speaking to portrait the quotation marks.

#### **Mark 14:70**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. The focus here is on Peter while Matthew put the emphasis on the second denial, but this time with an oath: “And he denied again with an oath, I know not the man!” Mt 26:72. Notice that Matthew has the conjunction “*oti*: that” after speaking is translated as quotation marks. Luke does not have his conjunction but says: “woman, I know not him,” Lu 22:57.

**Know not** is perfect tense meaning the verb “*oida*” is always translated in the present tense in a non-linear sense. This word means Peter is attesting that he intellectually doesn’t know this person.

**(After) a little while** are the words of emphasis in this sentence. This is similar to what Luke says for the second denial: “And after a little time another saw him and said, and thou thyself are of them,” Lu 22:58, but another is referring to another maid. This is the third denial where the ones who had stood by questioned Peter.

**Were saying** is present tense meaning the witnesses were continuously affirming to Peter. Matthew has this verb in the past tense: “And after a little while those ones who had stood by came to Peter and said, truly also thou thyself are of them, for even thy speech is making thee manifest,” Mt 26:73.

**Is agreeing** is present tense meaning his speech is continuously producing a Galilean accent. There is evidence is his fisherman’s twang. It is like the “Southern drawl” which often result in the short front pure vowels being “broken.” Luke says: “And after about one hour elapsed, a certain other was strongly affirming, saying, in truth this one was with him; for also he is a Galilean,” Lu 22:59. John adds: “One of the bondmen of the high priest, who is kinsman of whom Peter cut off the ear is saying, saw I myself not thee in the garden with him? Yes!” Joh 18:26.

## Mark 14:71

**That one** is the word of emphasis in this sentence. This article is previous reference to “Peter” in the previous verse.

**Began** is past tense meaning Peter started to curse and swear continuously at that time. With the first denial, Peter’s response was just a simple: No! The second denial came with an oath. Now he vehemently denies the acknowledge of associating with Jesus by the addition of profanity to prove that he was telling the truth instead of the lie that they all knew: “And Peter said, man, I know not what thou are saying,” Lu 22:60. John says: “That one denied,” Joh 18:25. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

**Know not** is perfect tense with negation meaning the verb “*oida*” is always translated in the present tense without linear sense. The word means Peter knows not Jesus intellectually. John says: “Therefore Peter denied again,” Joh 18:27.

## Mark 14:72

**(Out of) the second time** are the words of emphasis in this sentence. Matthew put emphasis on the adverb immediately as the same as Luke: “And immediately, while he was yet speaking the cock crew,” Lu 22:60. John says: “and immediately a cock crew,” Joh 18:27.

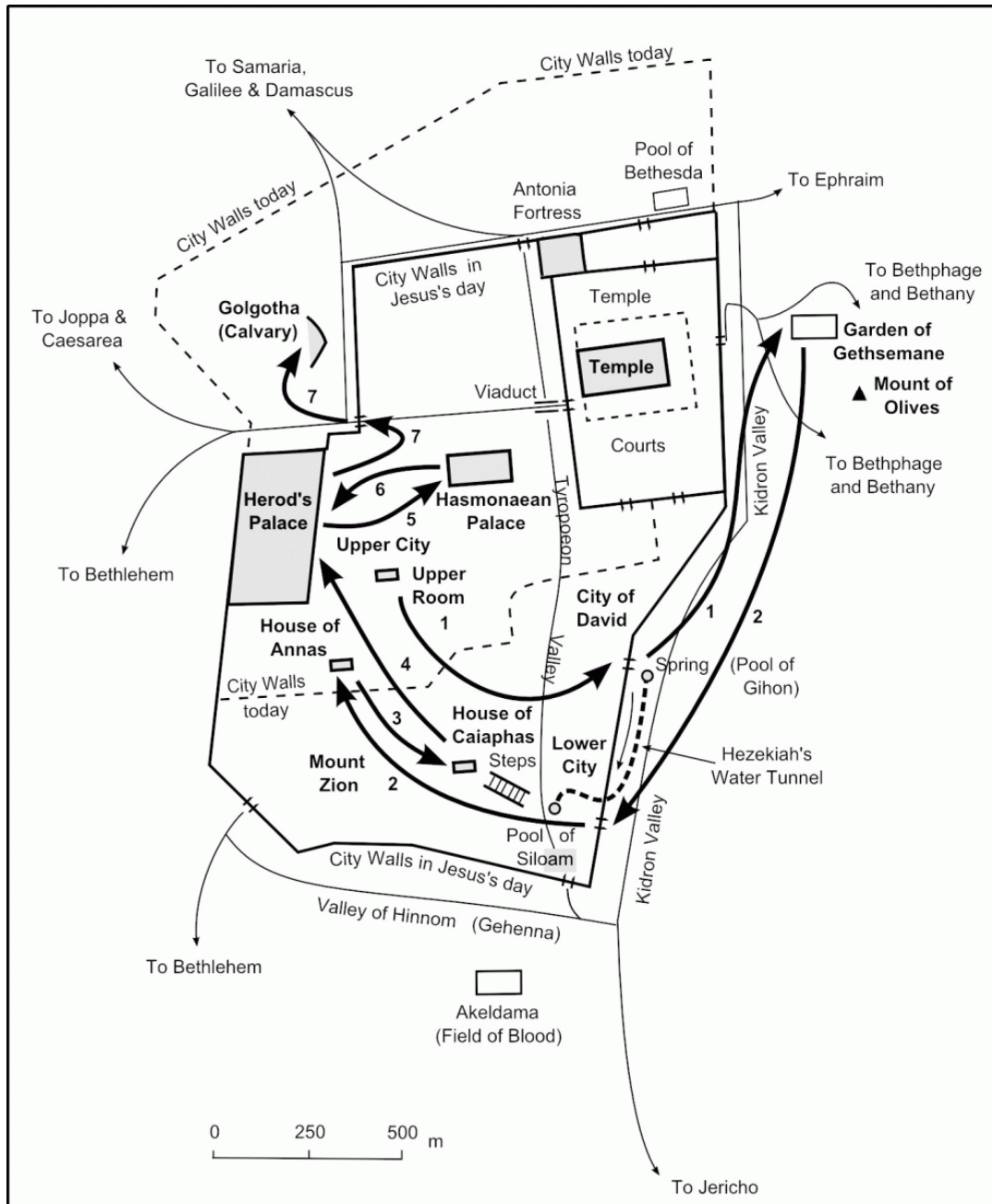
**Was reminded** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning Peter recalled what Jesus said. The discourse of Jesus should not be taken lightly as Peter proudly boasted before that he would die for Jesus and he would not deny him: “even if it should be necessary for me to die with thee, I will in no wise deny thee,” Mt 26:35. This was just a few hours before when Christ prophesied this event: “during this night, before the cock crew, thou will deny me thrice,” Mt 26:34. Peter dreaded the teaching that Jesus gave before: “but whosoever should deny me before men, I myself also will deny him before my Father who is in the heavens,” Mt 10:33. Luke adds: “And after he has turned, the LORD looked at Peter, and Peter remembered the word of the LORD,” Lu 22:61.

**Has thought on** is past tense participle translated with the use of time: “*after*.” Luke says: “And Peter went forth outside,” Lu 22:62.

**Was weeping** is present tense meaning Peter was continuously bewailing with poignant grief. Matthew used the past tense. Jesus prayed for Peter: “Simon, Simon, behold, Satan demanded you, to sift you as the wheat,” Lu 22:31. Robertson says: “one of the tragedies of the Cross is the bleeding heart of Peter.” Peter was in a place of temptation, and was guilty of a heinous act. He did repent and was privileged to preach the first sermon at Pentecost where 3,000 people were saved.

These denials by Peter occurred at Annas’ house which Jesus was led to first, then Jesus was questioned by Caiaphas and the audience agreed that Jesus must be put to death. Luke now continues chronologically with the guards beating Jesus which was recorded earlier by Matthew in verses 67-68. Luke says: “And the men who are holding Jesus were mocking him, beating him; and after they covered him up they were striking his face, and were asking him, saying, foretell, who is the one who struck thee? And they were saying other reviling things to him,” Lu 22:63-65. The diagram of the journey since the upper room is seen in the following map: (1) from the upper room to Gethsemane; (2) arrest in Gethsemane to Annas’s house; (3) Annas’ house to Caiaphas’s house; (4) Caiaphas’s house to the Temple which is the next chapter.





## Mark 15:1

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord's hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas. Peter followed

Jesus and while he waited in the courtyard, he denied our Lord three times. After the mock trial, the high priest issued a sentence on our Lord.

#### V. Insure of the Servant 14:1-16:20

##### E. Indictment of Jesus 15:1-21

1 And immediately (in) the morning *after the chief priests* (with) the elders and scribes and the whole Sanhedrim have formed a counsel, they bound Jesus and carried Him away and delivered Him to Pilate. 2 And Pilate questioned Him, are Thou Thyself the King of the Jews? And that One Who has answered said to him, thou thyself are saying *it*. 3 And many chief priests were accusing Him; 4 and Pilate questioned Him again, saying, are Thou answering nothing? **See**, of how many things they are witnessing against Thee. 5 But Jesus answered not anymore *anything*, so that Pilate was wondering. 6 And (according to) the feast he was releasing to them one prisoner, whomsoever they were asking. 7 And there was the one who was being called Barabbas *who* has been bound (with) the fellow rioters, who had committed murder (in) the insurrection. 8 And the crowd cried out and began to be begging *him to do* as he was doing always to them. 9 But Pilate answered them, saying, are ye willing *that* I may release the King of the Jews to you? 10 For **he was knowing** that the chief priests had delivered Him up (through) envy. 11 But the chief priests stirred up the crowd in order that he may rather release Barabbas to them; 12 and Pilate answered again and said to them, therefore what are ye willing *that* I may do *to Him* Whom ye are calling King of the Jews? 13 But those ones cried out again, crucify Him. 14 And Pilate was saying to them, for what evil commit He? 15 And Pilate who was desiring to do the satisfactory *thing* to the crowd, released Barabbas to them, and delivered up Jesus, *after* he has scourged *Him* in order that He may be crucified. 16 And the soldiers led Him away within the court, which is *the* praetorium, and they are calling together the whole band; 17 And they are putting on Him purple, and are placing on Him a thorny crown having platted *it*, 18 and they began to salute Him, keep saluting, the King of the Jews! 19 And they were striking His head with a reed, and were spitting on Him, and were worshipping Him *by* bending the knees. 20 And when they mocked Him, they took off Him the purple, and put on Him His own garments; and they lead Him out in order that they may crucify Him. 21 And they are compelling one who is passing by, Simon a Cyrenian, *who* is coming (from) a field, the father of Alexander and Rufus, in order that he may carry His cross.

**Immediately** is the word of emphasis in this sentence. Matthew mentions both meetings with Caiaphas as the first for to find the sentiment of the Sandedrin, and the second is the official condemnation: “And after the morning has come, all the chief priests and the elders of the people took counsel against Jesus, so that they may put him to death,” Mt 27:1. Luke says: “And as day came to pass the elderhood of the people were gathered together, both chief priests and scribes, and they led him into their Sanhedrim,” Lu 22:66. Jesus prophesied this actual event: “behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death,” Mt 20:18. John adds: “Therefore they are leading Jesus from Caiaphas into the praetorium; and it was early; and they themselves entered not into the praetorium, in order that they may not be defiled, but in order that they may eat the Passover,” Joh 18:28.

**Have formed** is past tense participle translated with the use of time: “*after*.” NET and TWENTY agree with this use while most other translations have the use of attendant circumstance: “held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.” The religious leaders authored advisors on what to do next with Jesus. Notice the elders and scribes were viewed by Mark as one unit

because “elders” possessed an article while “scribes” did not and joined by “*kai*: and” which is the Grandville and Sharp rule.

**Bound** is past tense participle translated with the use of attendant circumstance. Some translations such as AMP, Garnier, HCSB, Moffatt, and Williams have the use as time: “after binding Jesus, took him away and turned him over to Pilate.” This could be correct as our translation has time in Matthew: “and after they have bound him, they led him away and delivered him up to Pontius Pilate the governor,” Mt 27:2. Jesus again prophesied this before: “for he will be delivered up to the Gentiles, and he will be mocked and will be insulted and will be spit upon,” Lu 18:32. Luke now declares this event: “And all their multitude rose up and led him to Pilate,” Lu 23:1.

**Carried away and delivered** both are past tenses meaning these religious leaders brought Jesus away and gave our Lord into the hands of Pilate. Matthew mentions that Judas regretted his denial and then hung himself. Then Jesus was led before Pilate and he questioned the religious rulers what crime our Lord committed. These religious rulers said that Jesus may overthrow the Roman rule. Jesus offered no defense and that puzzled the governor. Luke adds: “But after Pilate has heard Galilee he asked if the man is a Galilean; and after he has known that he is from the jurisdiction of Herod, he sent him up to Herod, while he was also at Jerusalem in those days,” Lu 23:6-7. So Luke records our Lord’s visit with Herod, Lu 23:8-10. Then Herod’s soldiers mock Jesus, Lu 23:11-12. Our Lord is sent back to Pilate, Lu 23:11.

## Mark 15:2

**Questioned** is the word of emphasis in this sentence. This verb is past tense meaning Pilate interrogated our Lord. Matthew adds: “But Jesus stood before the governor; and the governor questioned him, saying, are thou thyself the King of the Jews? And Jesus was saying to him, thou thyself are saying it,” Mt 27:11. Pilate is the Roman governor which is an officer of the Emperor, as procurator who ruled under the Emperor to represent Roman law. Luke adds: “And they began to be accusing him, saying, we found this One who was perverting the nation, and who was forbidding to give tribute to Caesar, while himself is saying that Christ is a King. And Pilate questioned him, saying, are thou thyself the King of the Jews?” Lu 23:2-3. John says: “Therefore Pilate entered into the praetorium again, and called Jesus, and said to him, are thou thyself the King of the Jews?” Joh 18:33. Pilate questioned our Lord again: “Therefore Pilate said to him, then are thou thyself a king? Jesus answered, thou thyself are saying it, for I myself am a King. I myself have been born for this, and I have come for this into the world, in order that I may bear witness to the truth. Everyone who is of the truth is hearing my voice,” Joh 18:37. Then later agreed with this confession: “And Pilate wrote also a title and put on the cross; and it was written, Jesus the Nazaraean, the King of the Jews,” Joh 19:19. Paul wrote: “I am charging thee before God who is quickening all things, and Christ Jesus who witnessed before Pontius Pilate the good confession,” 1Ti 6:13.

**Are** is present tense meaning the question is regarding if Jesus himself is the King of the Jews.

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” earlier in the verse.

**Are saying** is present tense meaning Pilate himself emphatic is continuously affirming! Luke says: “And he answered and said to him, thou thyself are saying,” Lu 23:3. John adds: “Jesus answered him, are thou thyself saying this from thyself, or said others to thee concerning me? Pilate answered, why am I myself a Jew? No! Thy nation and the chief priests delivered thee up to me; what did thou? Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence. Therefore Pilate said to him, then are thou thyself a king? Jesus answered, thou thyself are saying it, for I myself am

a King. I myself have been born for this, and I have come for this into the world, in order that I may bear witness to the truth. Everyone who is of the truth is hearing my voice. Pilate is saying to him, what is truth? And after he has said this, he went out to the Jews, and is saying to them, I myself am not finding any fault in him,” Joh 18:34-38.

### **Mark 15:3**

**Were accusing** is imperfect tense meaning many chief priests were continuously speaking against our Lord: “And while he was being accused by the chief priests and the elders, he answered nothing,” Mt 27:12. These chief priests were affirming that Jesus may overthrow the Roman rule and may excite a disturbance. Luke adds: “And Pilate said to the chief priests and the crowds, I am finding nothing blamable in this man. And these ones were insisting, saying he is stirring up the people, teaching throughout whole of Judea, having begun from Galilee even to here.” Lu 23:4-5.

### **Mark 15:4**

**Are answering** is present tense meaning Jesus continuously was remaining silent as Pilate and the religious leaders were discussing the fate of our Lord. John added: “Therefore Pilate is saying to him, are thou not speaking to me? Yes! Are thou not knowing that I am having authority to crucify thee, and I am having authority to release thee? Yes!” Joh 19:10.

**See** is the word of emphasis in this sentence. This verb is past tense imperative meaning Pilate exhorted our Lord to perceive the evidence that these chief priests are continuously bearing witness against Jesus.

### **Mark 15:5**

**Jesus** is the word of emphasis in this sentence. Matthew puts the emphasis on the silence of our Lord: “And he answered him not to even one word, so that the governor was wondering exceedingly,” Mt 27:14. This is just as he did before the Sanhedrin: “But Jesus was being silent,” Mt 26:63. This is the fulfilment of Isaiah’s prophecy: “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth,” Isa 53:7.

**Was wondering** is present tense infinitive translated with the use of result because of the particle “so that.” Pilate was continuously marvelling beyond measure at our Lord’s witness. The noun “Pilate” is used as accusative of general reference as being in accusative case with the result of being the subject of the infinitive verb. Notice Matthew used “governor” instead of his proper name.

### **Mark 15:6**

**(According to) feast** are the words of emphasis in this sentence. This feast is referring to the Passover: “But it is a custom with you in order that I may release one to you at the Passover; therefore are ye willing let us release to you the King of the Jews?” Joh 18:39. This was done on the eve of the Passover as Pilate was trying to curry favour with the Jewish people. Pilate wished to release Jesus as he found no fault with their accusations: “And Pilate called together the chief priests and the rulers of the people, and said to them, ye brought this man to me, as One who was turning away the people; and behold, I myself examined him before you and found in this man nothing blamable of which ye are bringing against him; nor even Herod, for I sent you up to him, and behold, there is nothing done by him worthy of death. Therefore after I chastised him I will release him,” Lu 23:13-16. It was unlawful to punish someone without cause by the lashing of the whip. So Pilate backed himself in a corner, so he had to offer a compromise which is releasing a prisoner. John says: “Pilate is saying to him, what is truth? And after he

has said this, he went out to the Jews, and is saying to them, I myself am not finding any fault in him,” Joh 18:38.

**Was releasing** is imperfect tense meaning Pilate was continuously giving liberty to one criminal at the Passover. Matthew has “had accustomed” which is pluperfect meaning this custom occurred in the past and still existed at that time. This was more than a custom as it had abiding results in the present and in the future. This Roman custom was to appease the people so there would be greater submission to these despots. Luke says: “Now he was having necessity to be releasing one to them at the feast,” Lu 23:17. Pilate would acquit one prisoner each year. This is not “a” prisoner, but as the number “*ena*: one.”

**Were asking** is imperfect tense meaning the multitudes were continuously begging through their chant of which criminal they are desiring.

### **Mark 15:7**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning there was one criminal at that time in existence. Matthew says: “And then they were having a notable prisoner,” Mt 27:16. The Romans were continuously possessing an infamous one in bonds.

**Being called** is present tense participle translated with the use of substantive modifying “one.” This person is continuously being named Barabbas. This is a common name which means “son of Abbas.” John says: “Therefore all cried out again, saying, release not this One, but Barabbas; now Barabbas was a robber,” Joh 18:40.

**Has been bound** is perfect tense in passive voice participle translated with the use of substantive modifying “Barabbas,” meaning the Romans have fastened with chains Barabbas along with his associates in insurrection.

**Had committed** is pluperfect tense meaning Barabbas and his gang had carried out murder in the strife against the Romans.

### **Mark 15:8**

**Cried out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After shouting.” The crowd spoke with a high and strong voice in unison to implore that Pilate would select Barabbas.

**To be begging** is present tense infinitive with the use of completing the verb “began.” This common people started to be continuously craving that Pilate would fulfill his promise.

### **Mark 15:9**

**Pilate** is the word of emphasis in this sentence.

**Are willing** is present tense meaning the religious leaders are continuously desiring for this sarcastic question.

**May release** is past tense subjunctive meaning the clemency to release Jesus is wild and irresponsible. This was Pilate’s first mistake, and then offering to release after a flogging.

### Mark 15:10

**Was knowing** is the word of emphasis in this sentence. This verb is imperfect tense meaning Pilate was continuously knowing from experience the schemes of the chief priests. Matthew says that Pilate knew intellectually through his wisdom from these experiences: “For he knew that they delivered him up through envy,” Mt 27:18.

**Had delivered** is pluperfect tense meaning the chief priests had committed to death even without evidence but on the grounds of corrupt opinion concerning their Messiah.

### Mark 15:11

**The chief priests,** is the word of emphasis in this sentence. These religious rulers who presided over the Sanhedrin are the focus now.

**Stirred up** is past tense meaning the chief priests excited the crowd. Matthew shows that the religious rulers induced the people to choose Barabbas and crucify Jesus: “But the chief priests and the elders persuaded the crowds in order that they may ask for themselves for Barabbas, and may destroy Jesus,” Mt 27:20.

**May release** is past tense subjunctive meaning the purpose of such excitement is that Pilate set free Barabbas. Matthew has “may ask for themselves” which is past tense in middle voice subjunctive meaning the purpose of this rallying from the religious leaders is so that the crowds may beg for themselves Barabbas. Luke adds: “And they cried out all together, saying, keep taking away this one, and release Barabbas to us; who was thrown into prison account of certain insurrection and murder which was made in the city,” Lu 23:18-19.

### Mark 15:12

**Answered** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Some translations use dynamic equivalence and translate this participle as quotation marks. Notice again Matthew uses the term “governor” instead of his formal name.

### Mark 15:13

**Those ones** is the word of emphasis in this sentence. This article is previous reference to “them” in the previous verse which are the multitude. Matthew says: “They all are saying to him,” Mt 27:22.

**Cried out again** is past tense with the adverb meaning these multitudes of people spoke with a loud voice even further.

**Crucify** is past tense imperative meaning the crowds exhorted loudly to crucify our Lord. Luke says they chanted this over and over: “But these ones were crying out, saying, crucify, crucify him,” Lu 23:21.

### Mark 15:14

**Pilate** is the word of emphasis in this sentence. The focus is back on the governor.

**Was saying** is imperfect tense meaning Pilate was continuously affirming to these crowds. Luke says: “And that one said a third time to them,” Lu 23:22. Matthew used the past tense of speaking: “And the governor said,” Mt 27:23. Notice Matthew again uses his office name instead of his proper name.

**Committed** is past tense meaning what injurious act Jesus performed. Luke adds: “And that one said a third time to them, for what evil commit this One? I found no cause of death in him. Therefore after I chastised him I will release him,” Lu 23:22. The mistake of Pilate is to offer a whipping of an innocent man.

### Mark 15:15

**Pilate** is the word of emphasis in this sentence. The focus remains on the governor.

**Was desiring** is present tense participle translated with the use of substantive modifying “Pilate.” Pilate is continuously wishing to please the crowd because he feared an insurrection as Luke points out: “But these ones were pressing upon with loud voices, asking that he be crucified. And the voices of them and of the chief priests were prevailing. And Pilate adjured to do their request,” Lu 23:23-24. Matthew adds: “But these ones were crying out the more, saying, let him be crucified! And after Pilate saw that it is profiting nothing, but rather a tumult is arising, he took water and washed his hands before the crowd, saying, I am guiltless of the blood of this righteous man; ye yourselves will see to it. And all the people answered and said, let his blood be on us and on our children,” Mt 27:23-25.

**Released and delivered up** both are past tenses meaning Pilate set free Barabbas at that time and gave over into the hands of the soldiers as Matthews says: “Then he released to them Barabbas,” Mt 27:26. Luke adds: “And Pilate adjured to do their request. And he released the one who had been cast into prison on account of insurrection and murder, whom they were asking for; but he delivered up Jesus to their will,” Lu 23:24-25.

**Has scourged** is past tense participle translated with the use of time “*after*.” So Pilate did what he first intended: to whip our Lord.

**May be crucified** is past tense in passive voice subjunctive meaning the purpose of handing over Jesus to his soldiers is to crucify our Lord. John says: “Therefore then Pilate took Jesus and scourged him,” Joh 19:1.

### Mark 15:16

**The soldiers**, is the word of emphasis in this sentence. The focus now is on the common soldier while Matthew is on the next event.

**Led away** is past tense meaning these soldiers guided along our Lord to the camp of the Praetorian soldiers established by Tiberius. Notice the difference with the writing style of Matthew who says guided Jesus into the residence of the Pilate which was the former palace of Herod in the upper city. Matthew used “*paralambano*: to take along” while Mark used here “*apago*: to lead away” like someone guiding an animal.

**Are calling together** is present tense meaning these soldiers are continuously summoning together the whole legion of soldiers. Matthew has “*sunago*: to gather against” while Mark here has “*sugkaleo*: to assemble.” The writing styles shows that Mark’s view of the on-going theatrical assembling of cast while Matthew’s view of prophetic mockery: “But I am a worm, and no man; a reproach of men, and despised of the people,” Ps 22:6; “Thou hast known my reproach, and my shame, and my dishonour: mine

adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none,” Ps 69:19-20; “Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee,” Isa 49:7; “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not,” Isa 53:3.

### **Mark 15:17**

**Are putting on** is the word of emphasis in this sentence. This verb is present tense meaning these soldiers are continuously clothing Jesus with purple robe which is worn by magistrates. Matthew has the past tense “put around,” Mt 27:28. John says: “and threw around him a purple cloak,” Joh 19:2. Notice Matthew added that they stripped our Lord first. Matthew adds: “and a reed in his right hand,” Mt 27:29.

**Are placing on** is present tense meaning these soldiers also are continuously bestowing upon our Lord’s head a thorny weaved crown. John says the same: “And the soldiers platted a crown of thorns and put it on his head,” Joh 19:2.

### **Mark 15:18**

**To salute** is past tense infinitive with the use of completing the verb “began.” Their mockery of paying respects to a distinguished person, and to greet him in this way. These gestures are to ridicule our Lord’s position that he is King of the Jews.

**Keep saluting** is present tense imperative meaning these soldiers were exhorting each other to keep greeting our Lord in stage acting of greeting a King. Matthew adds: “and after they bowed the knees before him they were mocking him, saying, keep hailing, the King of the Jews!” Mt 27:29. John says the same as Mark: “and after they bowed the knees before him they were mocking him, saying, keep hailing, the King of the Jews!” Joh 19:3.

### **Mark 15:19**

**Were striking** is the word of emphasis in this sentence. This verb is imperfect tense meaning these soldiers were continuously beating our Lord’s head with a staff. The cruelty of these soldiers was to punish our Lord with young and tender thorns from local bushes. This caused extreme pain as these thorns would penetrate his skull as these thorns had sharp points of very hard wood. John added further: “Therefore Pilate went out again, and is saying to them, behold, I am bringing him out to you, in order that ye may know that I am not finding any fault in him. Therefore Jesus went out, wearing the thorny crown and the purple cloak. And he is saying to them, behold the Man! Therefore when the chief priests and the officers saw him they cried out saying crucify, crucify him. Pilate is saying to them, take ye yourselves him and crucify him; for I myself am not finding a fault in him. The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God. Therefore when Pilate heard this word he was the more afraid, and went into the praetorium again, and is saying to Jesus, whence are thou thyself? But Jesus gave not an answer to him. Therefore Pilate is saying to him, are thou not speaking to me? Yes! Are thou not knowing that I am having authority to crucify thee, and I am having authority to release thee? Yes! Jesus answered, thou were not having any authority against me if it were not given to thee from above; because of this the one who is delivering me up to thee is having greater sin. From this Pilate was seeking to release him. But the Jews were crying out, saying, if thou should release this One thou are not a friend of Caesar. Everyone who is making himself a King is speaking against Caesar. Therefore after Pilate has heard this word, he led out



Jesus, and sat down upon the judgment-seat, at a place which is being called Pavement, but in Hebrew Gabbatha: and it was the preparation of the Passover, and it was about the sixth hour; and he is saying to the Jews, behold your King! But these ones cried out, away away, crucify him. Pilate is saying to them, will I crucify your King? The chief priests answered, we are not having a king except Caesar,” Joh 19:4-15.

**Were spitting and were worshipping** both are imperfect tenses meaning these soldiers were continuously doing the most humiliating thing to another person by spitting upon them. They treated our Lord with disgust. They also slapped our Lord as John says: “and they gave to him blows with the palm of the hand.” Joh 19:3. All these were to ridicule our Lord.

### **Mark 15:20**

**When** is the word of emphasis in this sentence. This particle shows the duration of the mockery, from the time that they dressed him in purple to the time before Pilate at the last plea.

**Took off and put on and led out** are all past tenses meaning the mockery subsided after they took off the robe and put our Lord’s own clothes back on and led Jesus outside to be crucified. John adds: “Therefore then he delivered him up to them in order that he may be crucified. And they took Jesus and led him away. And while he was bearing his cross he went out to the place which is being called of a skull, which is being called in Hebrew Golgatha,” Joh 19:16-17. Matthew has a different verb for “*exago*: to lead out” which is “*apoago*: to lead away” just a different prefix to show the guidance towards the cross while Mark here shows the direction towards the cross. Luke uses the same verb as Matthew: “And as they led him away,” Lu 23:26. The past tense displays the historical event after the continuous torture.

### **Mark 15:21**

**Are compelling** is present tense meaning these soldiers are continuously impressing into public service. Luke adds: “they laid hold on Simon a certain Cyrenian who was coming from a field, and put upon him the cross to be bearing it behind Jesus,” Lu 23:26. Matthews says: “And while they were going forth they found a man a Cyrenaeen, by name Simon; they compelled him in order that he may carry his cross,” Mt 27:32. Notice the different point of view between Mark here and Matthew as Mathew only saw this as employed into service being past tense while Mark from Peter envisioned a person continuously pressed to render his services to the Romans as if Simon did not want to carry the cross any further but the soldiers kept on forcing him. Simon’s name is elaborated in detail so it will be a record in history what a great sacrifice to serve the Lord in his time of need. Rufus is chosen of the Lord perhaps by the actions of his father: “Salute Rufus the chosen one in the LORD, and his mother and mine,” Ro 16:13.

**May carry** is past tense subjunctive meaning the purpose to be compelling into service is that Simon may take upon one’s self our Lord’s cross. Luke reminds the readers that this bearing was continuously and strenuous. Jesus bore his own cross till he was relieved of it, and he walked in front of his own cross for the rest of the way.

### **Mark 15:22**

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus’ servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they

departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord's hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas. Peter followed Jesus and while he waited in the courtyard, he denied our Lord three times. After the mock trial, the high priest issued a sentence on our Lord. Jesus was led to Pilate who sentenced our Lord to die on the cross.

#### V. Insure of the Servant 14:1-16:20

#### F. Crucifixion of Jesus 15:22-41

22 And they are bringing Him (to) a place Golgotha, which is being interpreted, place of a skull. 23 And they were giving to Him wine *which* has been medicated with myrrh to drink; but that One took it not. 24 And after they crucified Him they are dividing for themselves His garments, throwing a lot (on) them, who should take what. 25 And it was *the* third hour, and they crucified Him. 26 And the inscription of His accusation was written up, the King of the Jews. 27 And they are crucifying two robbers (with) Him, one (at) *the* right hand and one (at) *the* left of Him. 28 And the scripture was fulfilled which was saying, and He was reckoned (with) *the* lawless. 29 And the ones who are passing by were speaking evil of Him, shaking their heads, and saying, aha, that One who was destroying the temple and was building *it* (in) three days, 30 save Thyself, and descend (from) the cross. 31 And in like manner the chief priests, who are mocking (among) one another (with) the scribes, were saying, He saved others, He is not being able to save Himself. 32 Let **the Christ** the King of Israel descend now (from) the cross, in order that we may see and may believe. And the ones who have been crucified with Him were reproaching Him. 33 And after the sixth hour has come, darkness came (over) all the land, until *the* ninth hour; 34 and at the ninth hour Jesus cried with a loud voice, saying, eloi, eloi, lama sabachthami? **Which** is being interpreted, My God, My God, (for) why abandon Me? 35 And some of the ones who have stood by after they heard were saying, behold, He is calling Elias. 36 And after one ran and filled a sponge with vinegar, and put *it* on a reed was giving Him to drink, saying, leave alone, let us see if Elias is coming to take Him down. 37 And after Jesus has uttered a loud cry He expired. 38 And the veil of the temple was rent (into) two, (from) top (to) bottom. 39 And after the centurion who had stood by (from) opposite of Him **has seen** that He thus cried out *and* expired, said, this Man was truly Son of God. 40 And there were also women (from) afar off looking on, (among) whom there was also Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome, 41 who also when He was (in) Galilee were following Him and were ministering to Him, and many others who came up with Him (to) Jerusalem *were doing the same*.

**Are bringing** is the word of emphasis in this sentence. This verb is present tense meaning the soldiers are continuously bringing forward our Lord to a place outside Jerusalem on top of a hill which resembled a skull. John says: "And while he was bearing his cross he went out to the place which is being called of a skull, which is being called in Hebrew Golgotha," Joh 19:17. Matthew says the same: "And after they have come to a place which was being called Golgotha, which is being called Place of a skull," Mt 27:33. Luke adds: "And also two other malefactors with him were being led to be put to death. And when they came to the place which was being called a skull they crucified him there, and the malefactors, the one on the right and one on the left," Lu 23:32-33. This mount is skull-shaped and the Latin "*Calvaria*" from which we find our English word "Calvary." This place is outside the city of Jerusalem which today is known as Gordon's Calvary. This hill on the north of the city's wall looks like a skull.

#### Mark 15:23

**Were giving** is the word of emphasis in this sentence. This verb is imperfect tense meaning the soldiers were continuously supplying or furnishing sour wine which the Roman soldiers were accustomed to drink. Matthew has this verb in past tense “gave.”

**Has been mingled with myrrh** is perfect tense in passive voice participle translated with the use of substantive modifying the noun “vinegar.” This means the sour wine was previously mixed to taste bitter with abiding results of some unpleasant taste. It was used as a pain-killing drug to reduce the pain. Matthew says: “they gave to him vinegar to drink which had been mingled with gall,” Mt 27:34.

**Took not** is past tense with negation meaning Jesus did not swallow this wine but did taste it: “and after he tasted, he was not willing to drink,” Mt 27:34. Jesus wanted to endure his sufferings fully conscious.

#### **Mark 15:24**

**Crucified** is past tense participle translated with the use of time: “*after*.” AV, Garnier, Murdoch and Tyndale agree with this use while most translations have the use of attendant circumstance: “Then they crucified him and divided.” In Matthew, it was the opposite that most translations had the use of time. Crucifixion at that time was nailing the feet to the pole and the hands to the cross-beam: “and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up,” Joh 3:14. The usual representation is that Jesus’ cross was high elevated, but it was only about a foot or two above the ground as at that time, time was scarce in Palestine.

**Are dividing** is present tense in middle voice meaning these Roman soldiers are cutting in pieces our Lord’s clothes for themselves which is the fulfilment of the Psalmist: “They part my garments among them, and cast lots upon my vesture,” Ps 22:18. TR has this verb in the imperfect tense in the active voice. Matthew has this verb in the past tense. John added: “Therefore the soldiers, when they crucified Jesus took his garments, and made four parts, to each soldier a part, and the tunic. But the tunic was seamless, from the top woven throughout. Therefore they said to one another, let us not rend it, but let us throw lots for it whose it will be; in order that the scripture which is saying may be fulfilled, they divided my garments among them, and they threw a lot for my vesture. Therefore the soldiers did these things. Now his mother stood by the cross of Jesus, and the sister of his mother, Mary the wife of Clopas, and Mary the Magdalene also stood. Therefore after Jesus saw his mother, and the disciple who is standing by whom he loved, is saying to his mother, woman, behold thy son. Then he is saying to the disciple, behold thy mother. And from that hour the disciple took her to his own home,” Joh 19:23-27.

#### **Mark 15:25**

**Was,** is the word of emphasis in this sentence. This verb is imperfect tense meaning third hour was continuously happening at that time. This is 9 AM as the Jewish day began at 6 AM. John gives the start of trial before Pilate in Roman time which is 6 AM: “and it was about the sixth hour,” Joh 19:14. The crucifixion began at 9 AM on Wednesday morning.

#### **Mark 15:26**

**Was,** is the word of emphasis in this sentence. This verb is imperfect tense meaning the inscription of our Lord’s accusation was continuously happening as the inscription has been recorded with this saying: the King of the Jews. Matthew says: “And they put up over his head his accusation which had been written, this is Jesus the King of the Jews,” Mt 27:37. The Roman soldiers laid upon the cross over our Lord’s head the charge of his crime. This cause is that Jesus is the King of the Jews. It was usual that this notice would be carried by the condemned person around their neck on their way to the cross. Lu 23:38. Because it was written in three languages, Pilate ordered this as John also added: “And Pilate wrote also a title and

put on the cross; and it was written, Jesus the Nazaraean, the King of the Jews. Therefore many of the Jews read this title, for the place was near the city, where Jesus was crucified; and it was written in Hebrew, in Greek, in Latin. Therefore the chief priests of the Jews were saying to Pilate, stop writing, the king of the Jews, but that one said, I am king of the Jews. Pilate answered, what I have written I have written,” Joh 19:19-22

**Writing up** is perfect tense in passive voice participle translated with the use of periphrastic modifying “was.”

### **Mark 15:27**

**(With) him** are the words of emphasis in this sentence. The focus is still on our Lord while Matthew has the focus on the event.

**Are crucifying** is present tense meaning the soldiers were continuously crucifying two plunderers at that time with our Lord Jesus Christ. Their positioning was on each side of our Lord making Jesus in the middle. Matthew added: “Then two robbers were being crucified with him, one at the right hand and one at the left” Mt 27:38. John also added: “Where they crucified him, and with him two others on this side and on that side, and in the middle Jesus,” Joh 19:18. Luke also added: “And also two other malefactors with him were being led to be put to death. And when they came to the place which was being called a skull they crucified him there, and the malefactors, the one on the right and one on the left. And Jesus was saying, Father, forgive them, for they know not what they are doing. And after they were dividing his garments they casted a lot.” Lu 23:32-37. Luke further added: “Now one of the malefactors who was hanged was railing at him, saying, if thou thyself are the Christ, save thyself and us. And after the other answered he was rebuking him, saying, are thou thyself not even fearing God, that thou are under the same judgment? Yes! And we ourselves indeed justly; for we are receiving due recompense of what we did; but this one did nothing improper. And he was saying to Jesus, remember me, LORD, whenever thou should come in thy kingdom. And Jesus said to him, verily I am saying to thee, thou will be today with me in Paradise,” Lu 23:39-43.

### **Mark 15:28**

**Was fulfilled** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning God rendered full the Word he gave to Isaiah: “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors,” Isa 53:12.

### **Mark 15:29**

**The ones** is the word of emphasis in this sentence. This article is subject of the verb “were speaking evil of” which is imperfect tense meaning these ones were continuously reviling our Lord as they passed by. This word is “*blasphemeo*” where we find our English word “to blampheme.”

**Are passing by** is present tense participle translated with the use of substantive modifying “the ones.”

**Shaking** is present tense participle with the use of means. These eyewitnesses were continuously moving their faces side-to-side with disgust as means to show their discontent for our Lord by ridiculing his fate. Matthew says: “But the ones who are passing by were railing at him, shaking their heads,” Mt 27:39. Luke also added: “And the people had stood beholding, and the rulers with them were also deriding, saying, he saved others, let him save himself if this is the Christ chosen One of God. And the soldiers also

were mocking him, coming near and offering vinegar to him, and saying if thou thyself are the King of the Jews, save thyself,” Lu 23:35-37.

### Mark 15:30

**Save and descend** both are past tense imperatives meaning these witnesses demanded that Jesus rescue himself from this tragedy. They referred to Jesus as the one who was continuously overthrowing the Temple and continuously restoring it in three days. If he can do this great feat, then he can preserve himself out of this danger of destruction. Matthew adds: “and saying, the One who was destroying the temple and was building it in three days, save thyself. If thou are Son of God, descend from the cross,” Mt 27:40.

### Mark 15:31

**In like manner** is the word of emphasis in this sentence. This adverb modifies the verb “were saying,” which is imperfect tense meaning the chief priests were continuously affirming the same with means of mocking with the other religious leaders. Matthew has the scribes who have an article but elders does not, joined by conjunction “*kai*: and” making them both identical Grandville and Sharp rule: “And in like manner also the chief priests mocking with the scribes and elders and Pharisees were saying,” Mt 27:41. TR adds “*de*: also.”

**Saved** is past tense meaning Jesus rescued others in a jeering sense as they recognized not his ministry. They ascribed his miracles from the source of Satan: “But the Pharisees were saying, he is throwing out the demons by the prince of the demons,” Mr 9:34. To these Jews, the cross was proof that Jesus was not the Messiah: “But we ourselves are proclaiming Christ who has been crucified, to the Jews indeed a cause of offence, and to Greeks foolishness,” 1Co 1:23.

### Mark 15:32

**The Christ** is the word of emphasis in this sentence. These chief priests were addressing Jesus in mockery that he is the Messiah, the King of Israel.

**Let descend** is past tense imperative meaning these chief priests are ordering that Jesus come down at that moment from the cross.

**May see and may believe** both are past tense subjunctive meaning the purpose of Jesus descending from the cross is that these religious rulers may perceive with their eyes and may trust that our Lord is the Christ. These religious rulers would not place confidence in Jesus because our Lord rose from the grave as he promised and they were still not persuaded. Matthew added: “He has trusted on God: let him deliver him now, if he is willing to have him. For he said, I am Son of God,” Mt 27:43.

**The ones** is the word of emphasis in this sentence. The two robbers at each side of our Lord are the focus at this time.

**Were reproaching** is imperfect tense meaning the two robbers were reviling our Lord with the same plea at that time. The robbers had a different motive than the religious rulers as they wanted to be rescued from their fate on the cross. Luke bears record that at the beginning both thieves were continuously reviling our Lord, but one of the two rebuked the other and asked forgiveness and called upon the name of our Lord: “Now one of the malefactors who was hanged was railing at him, saying, if thou thyself are the Christ, save thyself and us. And after the other answered he was rebuking him, saying, are thou thyself not even fearing God, that thou are under the same judgment? Yes! And we ourselves indeed justly; for we are

receiving due recompense of what we did; but this one did nothing improper. And he was saying to Jesus, remember me, LORD, whenever thou should come in thy kingdom. And Jesus said to him, verily I am saying to thee, thou will be today with me in Paradise,” Lu 23:39-43.

### **Mark 15:33**

**Has come** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun of “of hour” is also translated with the use of genitive absolute being subject of this genitive verb. Mark’s focus is on the event appearing in history while Matthew’s focus is the exact time: “Now from the sixth hour darkness came to pass over all the land until the ninth hour,” Mt 27:45. Luke added “And it was about the sixth hour, and darkness came over the whole land until the ninth hour; and the sun was darkened; and the veil of the temple was rent in the middle,” Lu 23:44-45. This solar eclipse lasted three hours where the normal time when the moon blocks the sun usually last about twenty minutes at most. This darkness covered only the land of Israel and the Jewish Passover was celebrated when the moon was full. This is not a normal eclipse as darkness displays judgment: “And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day,” Am 8:9. This time was from noon until 3 P.M.

**Came** is past tense meaning a solar eclipse happened over the land of Israel from 12 noon until 3 PM.

### **Mark 15:34**

**Cried** is past tense meaning Jesus implored for aid. Mark used “*boao*: to cry to one for help,” while Matthew used: “*anaboao*: to cry to one for help in the midst.” Jesus hollered to God.

**Which** is the word of emphasis in this sentence. This pronoun explains the Aramaic words. Notice Mark gives here the Aramaic words while Matthew gives the Hebrew words: “Eli, Eli, lama sabachthani?” Mt 27:46.

**Forsake** is past tense meaning Jesus questions why God abandoned him. This is to fulfill: “My God, my God, why hast thou forsaken me?” Ps 22:1. This is total abandonment: “Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand,” Isa 53:10. Normally God gives deliverance: “Many are the afflictions of the righteous: but the LORD delivereth him out of them all,” Ps 34:19. The writer of Hebrews explains: “Who in the days of his flesh after he has offered both supplications and entreaties to the One who was being able to be saving him from death, with strong crying and tears, and has been heard in the godly fear, though being a Son, learned the obedience from the things which he suffered, and because he has been perfected he became author of eternal salvation to all the ones who were obeying him,” Heb 5:7-9.

### **Mark 15:35**

**Some** is the word of emphasis in this sentence. This pronoun means certain ones.

**Have stood** is past tense participle translated with the use of substantive modifying “the ones.” These ones stood as they were witnesses of this crucifixion. Matthew uses the present tense. Human nature attracts those to view human suffering. Whenever something bad occurs, it attracts crowds.

**Heard** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use.

**Were saying** is imperfect tense meaning some witnesses were continuously affirming. Matthew has the conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

**Is calling** is present tense meaning Jesus is continuously summoning Elijah. Matthew says: “And after some of the ones who were standing there heard, they were saying, This One is calling Elias,” Mt 27:47.

#### **Mark 15:36**

**Ran** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “And one ran and filled a sponge with vinegar, and tied it on a reed.”

**Took and filled** are all past tense participle translated with the use of time: “*after*.” Most all other translations have the use of attendant circumstance: “ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink.” Matthew says: “And immediately after one of them ran and took a sponge, and filled it with vinegar and put it on a reed, was giving him to drink,” Mt 27:49. John added: “After this because Jesus knows that all things have now been finished, in order that the scripture may be fulfilled he is saying, I am thirsting. Therefore a vessel was being set full of vinegar; and the ones who have filled a sponge with vinegar, and have put it on with hyssop brought it to his mouth,” Joh 19:28-29.

**Leave alone** is past tense imperative meaning abandon what you are doing. The sour wine numbed the pain, and these soldiers wanted full pleasure of our Lord’s suffering.

**Let see** is past tense subjunctive meaning this hortatory is examining the outcome of the next event.

**Is coming** is present tense meaning this examination is based upon the condition of Elijah continuously appearing for the purpose to save Jesus. In their minds, they knew Jesus could not save himself, and they wanted to continue the mockery of the Jewish believers in Elijah rescuing him.

#### **Mark 15:37**

**Jesus** is the word of emphasis in this sentence. The focus now is on our Lord’s death.

**Has uttered** is past tense participle translated with the use of time: “*after*.” Most other translations have the use of attendant circumstance: “And Jesus uttered a loud cry, and breathed out his life.” Mark says: “And after Jesus again has cried with a loud voice he yielded up his spirit,” Mt 27:50. Luke added: “And Jesus cried with a loud voice and said, Father, I will commit my spirit into thy hands. And after he has said these things he expired,” Lu 23:46. John records what our Lord cried out: “Therefore when Jesus took the vinegar he said, it has been finished; and he bowed the head and yielded up the spirit,” Joh 19:30. It could be that Jesus also said: “Into thine hand I commit my spirit,” Ps 31:5.

**Expired** is past tense meaning Jesus breathed out his last. Matthew has the Hebrew term: “yielded up spirit,” Mt 27:50.

#### **Mark 15:38**

**The veil** is the word of emphasis in this sentence. This veil is the curtain of the entrance to the Holy of Holies which opened up access to the holiest of all.

**Was rent** is past tense in passive voice meaning God ripped this veil from top to bottom. This is the second veil: “But after the second veil a tabernacle which is being called holy of holies,” Heb 9:3. The second tabernacle was for the high priest alone: “but into the second the high priest alone is entering once in the year, not apart from blood, which he is offering for himself and the sins of ignorance of the people,” Heb 9:7. “But Christ who has become high priest of the coming good things, by the greater and more perfect tabernacle, not made by hand, that is not of the creation,” Heb 9:11. “For Christ entered not into holies made by hands, which are figures of the true ones, but into heaven itself, now to appear before the face of God for us: nor in order that he might be offering himself often, even as the high priest is entering into the holies year by year with another’s blood; since it was necessary for him to suffer from the foundation of the world; but now once in the consummation of the ages, for the putting away of sin, he has been manifested by the sacrifice of himself,” Heb 9:24-26. The high priest entered this holy of holies to picture what Christ accomplished on this day. Now there is no more need for this symbolism as God: “which he dedicated a fresh and living way for us through the veil, that is his flesh,” Heb 10:20. God tore apart in two sections from top to bottom. Luke says: “and the sun was darkened; and the veil of the temple was rent in the middle,” Lu 23:45. Matthew adds: “And behold, the veil of the temple was rent into two from top to bottom; and the earth was shaken, and the rocks were rent, and the tombs were opened, and many bodies of saints who had fallen asleep were arisen, and went forth out of the tombs after his arising, and entered into the holy city and appeared to man,” Mt 27:51-53.

#### **Mark 15:39**

**Has seen** is the word of emphasis in this sentence. Luke also has the same focus while Matthew is on the person in the centurion who is the officer in the Roman army. Matthew also included other soldiers. Luke added later that it was the multitude: “And after the centurion has seen the thing which has taken place he glorified God, saying, this man indeed was just. And all the crowds who came together to this sight, who are seeing the things which took place, were beating their breasts and were returning,” Lu 23:47-48. This verb is past tense participle translated with the use of time: “after.” These eyewitnesses took notice or perceived with their own eyes that this death was not like any other person because of the earthquake, the darkness, the winds and the storm that just took place as they discovered that this man was just and possibly Son of God!

**Cried out** is past tense participle translated with the use of attendant circumstance. Luke says that he glorified God. Matthew says that he feared greatly. Mark and Matthew both say that Jesus was truly Son of God, while Mark focusing on “this man.” Luke says: “this man indeed was just,” Lu 23:47.

#### **Mark 15:40**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning many women were continuously present from a distance observing and considering continuously what all this meant because they accompanied our Lord from Galilee to Jerusalem to their minds this tragic death. Luke does not give the identification of the women: “And all his acquaintances had stood afar off, also women who have followed with him from Galilee, who were beholding these things,” Lu 23:49.

**Was** is imperfect tense meaning Mary the Magdalene and Mary of James and Joses who is the wife of Clopas, and Salome who is the sister of our Lord’s mother were continuously standing near the cross: “Now his mother stood by the cross of Jesus, and the sister of his mother, Mary the wife of Clopas, and Mary the Magdalene also stood,” Joh 19:25. Mary, the mother of our Lord, was taken by John the Apostle to his house: “Then he is saying to the disciple, behold thy mother. And from that hour the disciple took her to his own home,” Joh 19:27.

#### **Mark 15:41**



**Were following and were ministering** both are imperfect tenses meaning these women were continuously accompanying Jesus and were continuously waiting upon our Lord.

### Mark 15:42

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord's hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas. Peter followed Jesus and while he waited in the courtyard, he denied our Lord three times. After the mock trial, the high priest issued a sentence on our Lord. Jesus was led to Pilate who sentenced our Lord to die on the cross. After Jesus gave up the ghost, our Lord was buried in a new tomb.

V. Insure of the Servant 14:1-16:20

G. Burial of Jesus 15:42-47

42 And after evening **already** has come, since it was *the* preparation, which is *the day* before Sabbath, 43 Joseph who was (from) Arimathaea came, an honourable counsellor, who also himself was waiting for the kingdom of God; *because* he has boldness he went in (to) Pilate and begged the body of Jesus. 44 And Pilate wondered if He was already dead; and after he has called to *himself* the centurion he questioned him if He died long ago; 45 and after he has known *it* (from) the centurion he granted the body to Joseph. 46 And after he has bought a linen cloth, and has taken Him down he wrapped Him in the linen cloth, and laid Him (in) a tomb, which was cut (out of) a rock; and rolled a stone (to) the door of the tomb. 47 And Mary the Magdelene and Mary mother of Joseph were seeing where He has been laid.

**Already** is the word of emphasis in this sentence. This adverb modifies the verb "has come." This was late Wednesday afternoon.

**Has come** is past tense participle translated with the use of genitive absolute with reference to time: "after." The noun "of evening" is also translated with the use of genitive absolute being the subject of genitive participle. This became sunset as the bodies must be removed before sunset when the great Sabbath of the Passover week would begin. Matthew says: "And after evening has come a rich man from Arimathea, by name Joseph, who himself was made a disciple to Jesus came," Mt 27:57. John added: "Therefore the Jews, in order that the bodies may not remain on the cross on the Sabbath, because it was the preparation, for that great day of Sabbath was, requested Pilate in order that their legs may be broken, and may be taken away. Therefore the soldiers came, and broke the legs of the first and of the other who has been crucified with him; but after they have come to Jesus, when they saw that he was already dead, they broke not his legs; but one of the soldiers pierced his side with a spear, and immediately blood and water came out. And the one who had seen has borne witness, and his witness is true, and that one knows that a true word is saying, in order that ye yourselves may believe. For these things took place in order that the scripture may be fulfilled, not a bone of him will be broken. And again another scripture is saying, they will look on him whom they pierced. And after these things Joseph who is being disciple of Jesus, from Arimathaea, but has been hidden through the fear of the Jews, asked Pilate in order that he

may take away the body of Jesus: and Pilate gave leave. Therefore he came and took away the body of Jesus,” Joh 19:31-38.

#### **Mark 15:43**

**Came** is past tense meaning this influential member of the Sanhedrin approached Pilate for the body of our Lord. Matthew says: “This one who has gone to Pilate begged the body of Jesus,” Mt 27:58. John says: “And after these things Joseph who is being disciple of Jesus, from Arimathea, but has been hidden through the fear of the Jews, asked Pilate in order that he may take away the body of Jesus,” Joh 19:38. Luke added: “And behold, a man by name Joseph, who being a counsellor, a good and just man, this one was not consented to the counsel and their deed, from Arimathea a city of the Jews, and that one himself was also waiting for the kingdom of God, this one went to Pilate and begged for the body of Jesus,” Lu 23:50-52.

**Has boldness** is past tense participle translated with the use of cause: “*because*.” Joseph was a secret disciple like Nicodemus, but now he conducted himself with courage to see Pilate. Most translations have the use of manner: “and he boldly went in unto Pilate, and asked for the body of Jesus.”

**Begged** is past tense meaning Joseph requested Pilate for the body of our Lord.

#### **Mark 15:44**

**Pilate** is the word of emphasis in this sentence. The focus is on the governor.

**Wondered** is past tense meaning Pilate marvelled that death occurred so sudden. Death by crucifixion usually lingered. This is only found in Mark. Usually a fee is paid by some relative to shorten the execution.

**Has called to** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while some translations have the use of attendant circumstance: “he summoned the captain and asked.”

**Questioned** is past tense meaning Pilate interrogated the officer in his army whether Jesus died on the cross earlier.

#### **Mark 15:45**

**Has known** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. Pilate knew from experience with his officers that Jesus was truly dead.

**Granted** is past tense meaning Pilate bestowed a gift to Joseph as he did not have to give this corpse to him. Criminals are usually buried in potter’s field. Matthew says: “Then Pilate commanded the body to be given up,” Mt 27:58. John says: “and Pilate gave leave,” Joh 19:38.

#### **Mark 15:46**

**Has brought** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” HCSB, Garnier and NET agree with this use while most other translations have the use of attendant circumstance: “And he bought a linen cloth, and took him down and wrapped him in the linen cloth.”

**Has taken** is also past tense participle translated with the use of time.

**Wrapped and laid and rolled** all are past tenses meaning Joseph and Nicodemus rolled up our Lord's body in the linen cloth and placed the corpse in the tomb and rolled a great stone to cover the entrance of the tomb. Matthew says: "And after Joseph has taken the body, he wrapped it with a clean linen cloth, and placed it in his new tomb which he cut out in the rock, and after he has rolled a great stone to the door of the tomb," Mt 27:59-60. Luke says: "And after he has taken it down he wrapped it and placed it in a cut out of stone tomb, of which anyone was never laid," Lu 23:53. John added: "And also Nicodemus came, who has come to Jesus by night at first, bearing a mixture of myrrh and aloes about hundred pounds. Therefore they took the body of Jesus, and bound it in linen cloths with the aromatics, as a custom is among the Jews to prepare for burial," Joh 19:39-40.

### **Mark 15:47**

**Mary** is the word of emphasis in this sentence. The focus is on the witness of Mary the Magdalene and Mary of Joses.

**Were seeing** is imperfect tense meaning these two women were continuously being a spectator where our Lord is being laid. John adds: "Now there was a garden in the place where he was crucified, and a new tomb in the garden, in which no one ever was laid. Therefore they laid Jesus there on account of the preparation of the Jews, because the tomb was near," Joh 19:41-42. Luke adds: "And a day was preparation, Sabbath was coming on. And women who have followed, who were coming with him out of Galilee, saw the tomb, and as his body was laid. And after they have returned they prepared aromatics and ointments, and indeed they remained quiet on the Sabbath, according to the commandment," Lu 23:54-56. These same women would return on Sunday morning: "Now after the Sabbath, while it was getting dusk toward the first day of the week, Mary the Magdalene and the other Mary came to see the sepulchre," Mt 28:1. Matthew adds to what occurred during the High Sabbath which is the next day, on Thursday morning: "Now on the morrow, which is after the preparation, the chief priests and the Pharisees were gathered together to Pilate, saying, Sir, we were called to mind that that deceiver said while he was yet living, after three days I am arising. Therefore command that the sepulchre be secured until the third day; lest his disciples who have come by night should steal him away, and should say to the people, he was arisen from the dead; and the last deception will be worse than the first. And Pilate said to them, ye are having a guard: keep going make it as secure as ye know how. And these ones who have gone made secure the sepulchre having sealed the stone, with the guard," Mt 27:62-66.

### **Mark 16:1**

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord's hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas. Peter followed Jesus and while he waited in the courtyard, he denied our Lord three times. After the mock trial, the high priest issued a sentence on our Lord. Jesus was led to Pilate who sentenced our Lord to die on the cross. Jesus gave up the ghost, our Lord was buried in a new tomb. After three days and three nights in the tomb, Jesus arose from the grave!

V. Insure of the Servant 14:1-16:20

## H. Resurrection of Jesus 16:1-8

1 And after the Sabbath **has elapsed**, Mary the Magdalene and Mary the mother of James and Salome bought aromatics, in order that they may come *and* anoint Him. 2 And they are coming **very early** on the first *day* of the week (to) the tomb, *after* the sun arose. 3 And they were saying (among) themselves, who will roll away the stone for us (out of) the door of the tomb? 4 And after they looked up they are seeing that the stone has been rolled away: for it was very great. 5 And after they have entered (into) the tomb, they saw a young man *who* was sitting (on) the right, *who* had been clothed with a white robe; and they were greatly amazed. 6 But that one is saying to them, stop being amazed. Ye are seeking **Jesus** the Nazarene Who has been crucified; He was raised, He is not here; behold the place where they placed Him; 7 but keep going, say to His disciples and to Peter, "He is going before you (into) Galilee; ye will see Him there, as He said to you." 8 And they went out and fled (from) the tomb; and trembling and amazement were possessing them; and they spoke nothing to any one, for they were being afraid.

**Has elapsed** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The noun "of the Sabbath" is also translated with the use of genitive absolute being subject of the genitive participle. This compound verb consists of: "*dia*: through" and "*ginomai*: to become." The Sabbath came and passed.

**Bought** is past tense meaning these three women redeemed their money to buy spices for our Lord's burial. These women are recorded earlier as looking on from a distance: "And there were also women from afar off looking on, among whom there was also Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome," Mr 15:40. Only the first two went to the grave on Wednesday evening: "And Mary the Magdalene and Mary mother of Joses were seeing where he has been laid," Mr 15:47. Now all three are back again!

**May come** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after coming they will effuse him." Luke says: "who were bringing which they prepared aromatics, and some others with them," Lu 24:1.

**May anoint** is past tense subjunctive meaning the purpose of purchasing the aromatics was that they may anoint for burial.

### Mark 16:2

**Very early** are the words of emphasis in this sentence. These two adverbs modify the verb "are coming."

**Are coming** is present tense meaning these three women are continuously appearing very early Sunday morning at the tomb. Matthew only mentions the two Mary's and this verb in past tense: "Mary the Magdalene and the other Mary came to see the sepulchre," Mt 28:1. Mary the Magdalene and Mary the mother of James and Joses from Mt 27:56 approached the tomb for the purpose of enjoying the presence of their Lord.

**Arose** is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The noun "of the sun" is also translated with the use of genitive absolute being subject of the genitive participle. Matthew says: "Now after the Sabbath, while it was getting dusk toward the first day of the week," Mt 28:1. Luke says: "But on the first of the Sabbath they came at early dawn to the tomb," Lu

24:1. John says: “But on first day of the week Mary the Magdalene is coming early to the tomb while darkness is still.” Joh 20:1. This was early Sunday morning at sunrise.

### Mark 16:3

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning these three women were continuously affirming among themselves. While they were walking from the market to the tomb, they were discussing how will they enter into the tomb.

**Will roll away** is future tense meaning these women have not arrived at the tomb yet and asked the question of who will roll this heavy stone blocking the entrance to the tomb. They were not aware that the chief priests put a seal on the stone and placed guards to protect the tomb. In Palestine, graves were usually in a depression and the stone was rolled down an incline to cover the mouth of the tomb. For a small grave, about twenty men were required to roll a stone down hill to cover the door of the tomb. The Bible tells us that the stone covering the door of the tomb was a large stone. The women would have needed more men than even a full Roman guard of sixteen men to roll away the stone. This was a major task.

### Mark 16:4

**Looked up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AMP, AV, Garnier, NET and Tyndale agree with this use while some translations have the use of attendant circumstance: “And they looked, and saw.” Matthew explains why these women were on the ground: “And behold, a great earthquake came to pass; for after a messenger of the LORD has descended out of heaven, came and rolled away the stone from the door, and was sitting upon it. And his look was as lightning is, and his raiment was white as snow is. And from the fear of him the ones who are keeping guard trembled, and became as dead men are. But the messenger answered and said to the women, stop fearing yourselves; for I know that ye are seeking Jesus who has been crucified. He is not here; for he was arisen, as he said. Come! See the place where the LORD was lying,” Mt 28:2-6.

**Are seeing** is present tense meaning these three women are continuously perceiving with their eyes. Luke says: “And they found the stone which had rolled away from the tomb,” Lu 24:2. John says: “and is seeing the stone which has been taken away from the tomb,” Joh 20:1.

**Has been rolled away** is perfect tense in passive voice meaning the angel has rolled away the very great stone. This answered their question from the previous verse. This major task is the feat of this one angel. Jesus did not resurrect from the grave at this moment. The stone was rolled away by the angel to give proof that Jesus already was raised from the dead.

### Mark 16:5

**Have entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Some translations agree with this use except Tyndale who translated with the use of attendant circumstance: “and they went into the sepulchre, and saw.” Luke says: “And they entered and found not the body of the LORD Jesus,” Lu 24:3.

**Saw** is past tense meaning these three women perceived with their eyes a young man which was an angel: “But the messenger answered and said to the women, stop fearing yourselves; for I know that ye are seeking Jesus who has been crucified,” Mt 28:5. The angel was sitting on the stone rolled away. When they entered the tomb, they noticed one young man but Luke says that there were two: “And it came to pass while they were being perplexed about this, and behold, two men stood by them in shining garments.

And while they became filled with fear and bowing the face to the earth, they said to them, why are ye seeking the One who is living with the dead? He is not here, but he is risen: remember as he spoke to you, being yet in Galilee, saying, "it is necessary that the Son of man be delivered up into the hands of sinful men, and be crucified, and arise the third day." And they remembered his words," Lu 24:4-8. They were also angels like the first one sitting on the large stone rolled away. These two angels appeared also to Mary Magdalene later: "But Mary who was weeping outside stood at the tomb. Therefore as she was weeping, she stooped down into the tomb, and she is beholding two messengers who are sitting in white, one at the head and one at the feet, where the body of Jesus was being laid. And these ones are saying, woman, why are thou weeping? She is saying to them, they took away my LORD, and I know not where they laid him," Joh 20:11-13.

**Were greatly amazed** is past tense in passive voice meaning these events astounded these women.

#### **Mark 16:6**

**That one** is the word of emphasis in this sentence. This article is previous reference to "young man" in the previous verse.

**Is saying** is present tense meaning this angel is continuously affirming to these women.

**Stop being amazed** is present tense imperative with negation meaning this angel is continuously exhorting these three women to stop being struck with amazement. This should not be a shock to these women as Jesus foretold that he would rise from the dead.

**Jesus** is the word of emphasis in this sentence. Their focus is on finding Jesus.

**Are seeking** is present tense meaning these three women are continuously striving to find their crucified Lord.

**Was raised** is past tense in passive voice meaning God rose his Son from the dead: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," Ps 16:10.

#### **Mark 16:7**

**Keep going** is present tense imperative meaning instead of being struck with amazement, keep departing from the tomb.

**Say** is past tense imperative meaning speak our Lord's disciples and especially Peter. The conjunction "*oti*: that" after the verb of speaking is translated as quotation marks. **Is going before** is present tense meaning Jesus is continuously preceding the disciples into Galilee. Matthew adds: "And go quickly and say to his disciples, that he was arisen from the dead; and behold, he is going before you into Galilee; ye will see him there," Mt 28:7. Jesus did mention this before: "But after I have been raised I will go before you into Galilee," Mt 26:32.

**Said** is past tense meaning Jesus spoke of this before. Matthew says: "Behold, I told you," Mt 28:7.

#### **Mark 16:8**

**Went out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. These women obeyed the messenger with reverence and great gladness to

bring the good news of a living Saviour. TR adds “quickly” as Matthew has this word: “And they went out quickly from the tomb with fear and great joy,” Mt 28:8.

**Fled** is past tense meaning these women vanished from the tomb as Matthew says that these women ran with haste for the purpose of proclaiming the good news to the other disciples.

**Were possessing** is imperfect tense meaning these three women were continuously having a trance of fear.

**Spoke** is past tense meaning these women said not a word to anyone because they were continuously being overwhelmed. This was after they met Jesus on the way: “But as they were going to tell it to his disciples, also behold, Jesus met them, saying, keep hailing! And they came to him and seized hold of his feet, and worshipped him. Then Jesus is saying to them, stop fearing: keep going, tell my brethren in order that they may go into Galilee, and there they will see me,” Mt 28:9-10. They did not stop to tell anyone along the way until they arrived at where the disciples were staying. Luke adds: “and they returned from the tomb and related all these things to the eleven and to all the rest. Now Mary Magdalene and Joanna and Mary of James, and the rest were with them, who were telling to the messengers these things. And their words appeared before them like idle talk is, and they were disbelieving them. But Peter rose up and ran to the tomb, and after he stooped down he is seeing the linen clothes which are lying alone, and he went away to himself wondering at the thing which had come to pass,” Lu 24:9-12. John speaks of one of the women: “Therefore she is running and is coming to Simon Peter and to the other disciple whom Jesus was loving, and is saying to them, they took the LORD out of the tomb, and we know not where they laid him,” Joh 20:2. John adds: “Therefore Peter and the other disciple went forth, and came to the tomb. And the two were running together; and the other disciple ran forward faster than Peter, and first one came to the tomb, and after he stooped down he is seeing the linen cloths which is being laid, he however entered not. Therefore Simon Peter is coming following him, and entered into the tomb, and is seeing the linen cloths which is being laid there, and the handkerchief which was upon his head, which is not being laid with the linen cloths, but which is has been folded up by itself in a place. Therefore then also the other disciple who has come first to the tomb entered, and saw and believed; for they knew not yet the scripture, that it is necessary for him to rise from among the dead. Therefore the disciples went away again to their home,” Joh 20:3-10.

## **Mark 16:9**

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus’ servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord’s hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas. Peter followed Jesus and while he waited in the courtyard, he denied our Lord three times. After the mock trial, the high priest issued a sentence on our Lord. Jesus was led to Pilate who sentenced our Lord to die on the cross. Jesus gave up the ghost, our Lord was buried in a new tomb. After three days and three nights in the tomb, Jesus arose from the grave! Now Jesus appears before his disciples.

## **V. Insure of the Servant 14:1-16:20**

### **I. Appearances of Jesus 16:9-14**

9 Now after Jesus **has arisen** early the first day of the week He appeared first to Mary the Magdalene, (from) whom He had thrown out seven demons. 10 **The same one** who has gone told it to the ones who have been (with) Him, *who* were grieving and were weeping. 11 And **these ones** *who* have heard that He is living and was seen (by) her disbelieved it. 12 And **(after) these things** He was manifested (in) another form to two (of) them *who* were walking, *who* were going (into) *the* country. 13 And **these ones** went and told it to the rest; they believed them neither. 14 **Afterwards** while they were reclining *at table* He was manifested to the eleven, and reproached their unbelief and hardness of heart, because they believed not the ones who have seen Him *Who* had been arisen.

**Has arisen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after.*” These last twelve verses have caused a lot of doubt because they are not found in MSS, especially Codex Siniatic and Codex Vaticanus even though there is a blank space for its addition. Irenaeus quoted these verses in the 2nd century, but Jerome in the 3rd says nearly all the Greek MSS in his time did not contain it. If this is so, why are these verses found in Codex Alexandrinus? So we cannot confirm what Jerome was referring to at that time as he included the verses in his landmark revision of the Old Latin translations, the Vulgate, while excluding others that lacked sufficient manuscript verification. Textual criticism has some radical critics which state that the oldest documents are most reliable. This philosophy cannot withstand the court of law in which they rely on their oldest witness, but we rely on the majority of witnesses who attest to the same facts. The Bible also says: “but if he should not hear, take with thee besides one or two, in order that every word may stand upon the mouth of two or three witnesses,” Mt 18:18; “Stop receiving an accusation against an elder, except when on two or three witnesses,” 1Ti 5:19. The Majority Text which is also called Byzantine text has by far the largest number of surviving manuscripts. These copied texts today have over 5,000 manuscripts to compare as our living witnesses. The Textus Receptus is only one Greek manuscript which Erasmus developed in the 16th Century. King James Version or Authorized Version used TR as their translation. Erasmus used several Greek manuscripts, which were eastern / Byzantine in nature. This explains why the Textus Receptus is very similar to the Majority Text. However, Erasmus by no means had access to all of the Greek manuscripts, so there was no way he could develop a true Majority Text. The Textus Receptus is based on a very limited number of manuscripts, all of them eastern, and all of them dating to around the 12th century. As a result, compared to the Electic Text and the Majority Text, the Textus Receptus is far less likely to have the most accurate reading. To understand further concerning these last twelve verses, John Burgon wrote an extensive rebuttal to these radical critics: “The Last Twelve Verses of Mark.”

**Appeared** is past tense meaning Jesus manifested himself after the resurrection first in time to Mary the Magdalene. Matthew has the three women: “But as they were going to tell it to his disciples, also behold, Jesus met them, saying, keep hailing! And they came to him and seized hold of his feet, and worshipped him. Then Jesus is saying to them, stop fearing: keep going, tell my brethren in order that they may go into Galilee, and there they will see me,” Mt 28:9-10. Luke added: “And they remembered his words; and they returned from the tomb and related all these things to the eleven and to all the rest. Now Mary Magdalene and Joanna and Mary of James, and the rest were with them, who were telling to the messengers these things. And their words appeared before them like idle talk is, and they were disbelieving them,” Lu 24:8-11. Jesus also appeared to the seven by the sea: “After these things Jesus manifested again himself to the disciples at the sea of Tiberias; and he manifested himself thus: there were together Simon Peter, and Thomas who is being called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and others of his two disciples. Simon Peter is saying to them I am going to be fishing. They are saying to him, we ourselves also are coming with thee. They went forth and went up into the boat immediately, and during that night they took nothing. And after morning has come Jesus stood on the shore; the disciples knew not however that it is Jesus. Therefore Jesus is saying to them, Little children, are ye having any food? No! They answered him, No. And that One said to them, throw the net into the right side of the boat, and ye will find. Therefore they threw, and they prevailed no



longer to draw it from the multitude of the fishes. Therefore that disciple whom Jesus was loving is saying to Peter, it is the LORD. Therefore Simon Peter, who has heard that it is the LORD, girded on the upper garment; for he was naked; and he threw himself into the sea. And the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. Therefore as they went up on the land they are seeing a fire of coals which is lying and fish which are lying on it, and bread. Jesus is saying to them, bring of the fishes which ye took just now. Simon Peter went up, and drew the net to the land, which was full of large fishes a hundred and fifty three; and although so many were the net was not rent. Jesus is saying to them, come ye dine. But none of the disciples was venturing to ask him, who are thou? Although they knew that it is the LORD; therefore Jesus is coming and is taking the bread and is giving it to them, and the fish in like manner. This is now the third time that Jesus was manifested to his disciples after he has been raised from among the dead,” Joh 21:1-14. Jesus appears to 500 brethren: “Then he appeared to above five hundred brethren at once, of whom the greater part is remaining until now, but some were fallen asleep,” 1Co 15:7.

**Had thrown out** is pluperfect tense meaning Jesus drove out the seven demons out of Mary the Magdalene and this tense displays that they will never come back as she was saved that day. Luke says that she was “a sinner.” She served Christ along with other women. She was at the cross and now at the tomb. She came from the deepest depth of the awful abyss as she had seven which has completely overthrown her by the forces of Satan. And now she is witnessing the most powerful event in human history. John explained this event: “But Mary who was weeping outside stood at the tomb. Therefore as she was weeping, she stooped down into the tomb, and she is beholding two messengers who are sitting in white, one at the head and one at the feet, where the body of Jesus was being laid. And these ones are saying, woman, why are thou weeping? She is saying to them, they took away my LORD, and I know not where they laid him, And after she has said these things she turned backward, and she is beholding Jesus who was standing there; and she knew not that it is Jesus. Jesus is saying to her, woman, why are thou weeping? Whom are thou seeking? That one who is thinking that it is the gardener, is saying to him, Sir, if thou thyself carried him off, tell me where thou laid him; and I myself will take him away. Jesus is saying to her, Mary, after that one turned around she is saying to him, Rabboni, which is being said, Teacher. Jesus is saying to her, stop clinging to me, for I have not yet ascended to my Father; but keep going to my brethren, and say to them, I am ascending to my Father and your Father, and my God and your God. Mary the Magdalene who is bringing word to the disciples that she has seen the LORD, and he said these things to her is coming,” Joh 20:11-18.

### **Mark 16:10**

**The same one** is the word of emphasis in this sentence. This pronoun refers to Mary the Magdalene who pursued on the journey from the tomb to the place where the disciples were residing.

**Told** is past tense meaning Mary the Magdalene reported what she saw and heard at the tomb. She declared the resurrection of her Lord to the disciples. She did this with haste: “And they went out quickly from the tomb with fear and great joy, and ran to tell it to his disciples,” Mt 28:8.

**Were grieving and were weeping** both are present tense participles translated with the use of substantive modifying “the ones.” These disciples are continuously lamenting their loss of their Lord and this caused great grief. Garnier and TWENTY agree with this use while most translated these participles with the use of time: “while they were mourning and weeping.”

### **Mark 16:11**

**And these ones** is the word of emphasis in this sentence. This contraction of “*kai*: and” and “*keinos*: these ones” displays the disciples as the focus of hearing Mary the Magdalene testimony of what she witnessed at the tomb.

**Is living** is present tense meaning Jesus is continuously living. He is not dead, but he is among the living.

**Was seen** is past tense in passive voice meaning Mary saw Jesus with her own eyes.

**Disbelieved** is past tense meaning these disciples had no belief in her words. Luke says: “And their words appeared before them like idle talk is, and they were disbelieving them,” Lu 24:11.

## **Mark 16:12**

**(After) these things** are the words of emphasis in this sentence. This is referring to the manifestation of Jesus to Mary and her testimony to these disciples.

**Was manifested** is past tense in passive voice meaning the different external appearance of Jesus appeared to two of them travelling to Emmaus. This was not like the transfiguration, but our Lord was seen but not recognised by these two travellers. Their disbelief in the witness of our Lord’s resurrection made them not to recognize their Master. Mary first thought that he was a gardener, and these two thought that Jesus was another traveller. Luke says that these two disbelieved also: “And behold, two of them were going on the same day to a village which is being distant sixty furlongs from Jerusalem, whose name is Emmaus; and these ones were conversing with one another about all the things which have taken place. And it came to pass while they were conversing and were reasoning, and after Jesus himself drew near he was going with them; but their eyes were being held that they know not him. And he said to them, what are these words which ye are exchanging with one another while ye are walking, and ye are downcast in countenance? And that one, whose name was Cleopas, answered, and said to him, are thou thyself alone sojourning in Jerusalem, and thou knew not the things which have come to pass in it in these days? And he said to them, what things? And they said to him, the things concerning Jesus the Nazarene, who was a man a prophet, mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to judgment of death, and they crucified him. But we ourselves were hoping that he is the One who is being about to be redeeming Israel. But indeed with all these things today is bringing this third day from which these things came to pass. But also certain women from among us astonished us, who have been early to the tomb, and have found not his body came, declaring also to have seen a vision of angels, who are saying that he is living. And some of the ones with us went to the tomb and found it so as also the women said, but they saw him not. And he himself said to them, O senseless and slow of heart to be believing in all which the prophets spoke. Was it not necessary that Christ suffer these things, and enter into his glory? Yes! And after he began from Moses and from all the prophets he was interpreting to them in all the scriptures the things concerning himself. And they drew near to the village where they were going, and he himself was appearing to be going further. And they constrained him, saying, abide with us, for it is towards evening, and the day has declined. And he entered in to abide with them. And it came to pass while he reclined at table with them, he took bread and blessed it, and after he broke it he was giving it to them. And their eyes were opened and they knew him. And he himself became invisible from them. And they said to one another, was not our heart burning in us as he was speaking to us in the way, and as he was opening to us the scriptures? Yes! And they rose up the same hour and returned to Jerusalem, and they found the eleven who had gathered together and the ones with them, saying, the LORD was raised indeed, and appeared to Simon. And they themselves were relating the things in the way, and how he was known to them in the breaking of the bread,” Lu 24:13-35.

## **Mark 16:13**

**And these ones** is the word of emphasis in this sentence. This word of contraction consists of: “*kai*: and” and “*keinos*: these ones.” These ones refer to the two who travelled to Emmaus.

**Went** is past tense participle translated with the use of attendant circumstance. These two travellers departed from Jesus.

**Told** is past tense meaning these two travellers proclaimed their visit from Jesus to the eleven disciples and the ones with them: “And they themselves were relating the things in the way, and how he was known to them in the breaking of the bread,” Lu 24:35.

**Believed neither** is past tense with negation meaning the ten disciples and others with them discredited their experience with Jesus. Jesus did show himself to his disciples but Thomas was not there: “Therefore the other disciples were saying to him, we have seen the LORD. But that one said to them, unless I should see the mark of the nails in his hands, and should put my finger into the mark of the nails, and should put my hand into his side, I will in no wise believe,” Joh 20:25. We call him doubting Thomas, but others did not believe also until they saw the Lord. Peter saw him first and then here, and still had reservations.

### **Mark 16:14**

**Afterwards** is the word of emphasis in this sentence. This adverb modifies the verb “was manifested.” Mark does not speak of our Lord’s appearance to the ten: “Therefore while evening was coming on that day, the first day of the week, and after the doors had been shut where the disciples were assembled, through the fear of the Jews, Jesus came and stood in the midst, and he is saying to them, peace to you. And after he has said this he showed the hands and his side to them. Therefore the disciples who have seen the LORD rejoiced,” Joh 20:19-20.

**Were reclining** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute being subject of the genitive participle.

**Was manifested** is past tense in passive voice meaning this is the sixth appearance of our Lord since the resurrection. Jesus first appeared to Mary the Magdalene, Mr 16:9; then to other women, Mt 28:9-10; afterwards to the two travellers, Mr 16:12-13; and then to Simon Peter, Lu 24:34; and finally to the disciples without Thomas, Joh 20:19-24. Now our Lord appears to all eleven disciples as Luke says: “And while they were telling these things, Jesus himself stood in their midst and was saying to them, peace be to you. But because they were terrified and were filled with fear they were thinking to be looking at a Spirit. And he said to them, why are ye troubled? And because of why are the reasonings coming up in your hearts? See my hands and my feet, that I myself am he. Handle me and see, for a Spirit is not having flesh and bones, as ye are seeing me who is having. And after he said this he showed to them the hands and the feet. But yet while they were disbelieving for joy and were wondering, he said to them, are ye having anything eatable here? And these ones gave to him part of broiled fish and a honeycomb of bees. And he took it before them and ate. And he said to them, these words are which I spoke to you while I was yet with you, that it is necessary that all things which have been written in the law of Moses and prophets and psalms concerning me be fulfilled. Then he opened their understanding to be understanding the scriptures, and said to them, thus it has been written, and thus it was necessary that the Christ suffered and rose from among the dead the third day; and that repentance of sins be proclaimed in his name to all nations, having begun at Jerusalem. And ye yourselves are witnesses of these things. And behold, I myself am sending the promise of my Father upon you; but yourselves remain in the city of Jerusalem until ye be clothed with power from on high,” Lu 24:36-49.

**Reproached** is past tense meaning Jesus scolded their weakness of faith and their persistent unreceptivity to the witnesses of our Lord's resurrection. How can others believe in the bodily resurrection if those closest to our Lord resist this fact? Peter has seen the Lord twice already, and he probably was judgmental against Thomas, and he even had doubts. John believed that Jesus was not in the tomb, but did not understand in the bodily resurrection: "other disciple who has come first to the tomb entered, and saw and believed; for they knew not yet the scripture, that it is necessary for him to rise from among the dead. Therefore the disciples went away again to their home," Joh 20:8-10.

## Mark 16:15

Jesus was introduced by John as the forerunner to the Messiah. Jesus arrived on the scene as our Lord, and is portrayed as the Servant of God. The same Spirit who assisted the Heavenly Father in identifying Jesus as the Servant of God, instigated our Lord through temptation. Mark demonstrated the aspects of Jesus' servitude through His teaching and His miracles. Finally, Jesus secured his servitude by finishing his mission. Our Lord started this Passion Week with preparation for his burial. Jesus hosted his last supper with his disciples. Next our Lord foretold that his disciples would scatter. After the meal, they departed for the garden in Gethsemane. Jesus prayed and then Judas arrived with the soldiers. Our Lord's hour has come! The soldiers arrested Jesus and brought him to the house of Caiaphas. Peter followed Jesus and while he waited in the courtyard, he denied our Lord three times. After the mock trial, the high priest issued a sentence on our Lord. Jesus was led to Pilate who sentenced our Lord to die on the cross. Jesus gave up the ghost, our Lord was buried in a new tomb. After three days and three nights in the tomb, Jesus arose from the grave! Jesus appeared before his disciples and now ascends into the clouds.

V. Insure of the Servant 14:1-16:20

J. Ascension of Jesus 16:15-20

15 And He said to them, go (into) all the world *and* proclaim the glad tidings to all the creation. 16 **The one** who believed and was dipped will be saved; and the one who disbelieved will be condemned. 17 And these **signs** will follow the ones who are believing: they will throw out demons (in) My name; they will speak new tongues; 18 they will take up serpents; and if they should drink anything deadly it will in no wise injure them; they will lay hands (upon) *the* infirm, and they will be well. 19 Therefore (after) **the LORD** spoke to them He was indeed taken up (into) the heaven, and sat (at) *the* right hand of God; 20 And these ones went forth *and preached* everywhere, *while* the LORD was working with *them*, and was confirming the word (by) the signs *which* was following after *it*. Amen.

**Said** is the word of emphasis in this sentence. As Mark skipped over the first appearance with the ten disciples, the travels of the eleven disciples into Galilee is also neglected: "But the eleven disciples went into Galilee, to the mountain whither Jesus appointed to them. And after they have seen him, they worshipped him; but some doubted. and Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth," Mt 28:16-18; "And he led them out as far as to Bethany, and he lifted up his hands and blessed them," Lu 24:50.

**Go** is past tense participle translated with the use of attendant circumstance.

**Proclaim** is past tense imperative meaning Jesus exhorted them to publishing the Gospel to all individuals: "Therefore go and disciple all the nations, dipping them to the name of the Father and of the Son and of the Holy Spirit, teaching that they are observing all things whatsoever I commanded you; and behold, I myself am with you all the days until the completion of the age. Amen," Mt 28:19-20.

## Mark 16:16

**The one** is the word of emphasis in this sentence. This article is subject of the verb “will be saved.”

**Believed and was dipped** both are past tense participles with the first in active voice and the second in passive voice. The first is trusting in the promise of God, while the second, God dipped this trusting person with the Holy Spirit: “I myself am indeed dipping you with water, but he himself will dip you with the Holy Spirit,” Mr 1:8. The absence of dipping with disbelieving would seem to show that Jesus does not make dipping essential to salvation. The rite of dipping is part of instructing the new converts: “Therefore go and disciple all the nations, dipping them to the name of the Father and of the Son and of the Holy Spirit,” Mt 28:19. Water dipping is the external signature of the inner faith of the heart, just as confessing with the mouth: “for it is being believed with the heart to righteousness. And it is being confessed with the mouth to salvation,” Ro 10:10. The thief on the cross was promised that his faith would save him. Remember salvation is by faith alone since the fall. If water dipping contributed to salvation since the resurrection, why did Old Testament saints have a different way of salvation?

**Will be condemned** is future tense in passive voice meaning God will render judgment against all those who do not believe that Jesus is the Christ: “The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:36; “Everyone who is believing that Jesus is the Christ, has been begotten of God,” 1Jo 5:1.

## Mark 16:17

**Signs**, is the word of emphasis in this sentence. The noun means unusual occurrences which transcend the common course of nature.

**Will follow** is future tense meaning these extraordinary events will accompany those who are believing. Simon the sorcerer tried to find out this sign: “But after Simon has seen that the Holy Spirit was being given by the laying on of the hands of the sent ones, he offered riches to them, saying, give also to me this authority, in order that on whomsoever I may lay the hands, he might be receiving the Holy Spirit,” Ac 8:18-19.

**Will throw out** is future tense meaning these believers will drive out demons: “And also the multitude of the round about cities were coming together to Jerusalem, bringing sick ones and besetting ones by unclean spirits, all who were being healed,” Ac 5:16; “For of many of the ones who were having unclean spirits, they went out crying with a loud voice; and many who had been paralysed and lame ones were healed,” Ac 8:7; “And she was doing this for many days; but because Paul has been distressed, and has turned to the spirit said, I am charging thee in the name of Jesus Christ to come out from her. And it came out the same hour,” Ac 16:18; “so that even handkerchiefs or aprons to the ones who are being sick were being brought from his skin, and the diseases were departing from them, and the wicked spirits are going out from them,” Ac 19:12.

**Will speak** is future tense meaning these believers will utter a language that they never spoke before. These new dialects were understood by those from various nations who attended Pentecost: “and all were filled with the Holy Spirit, and began to be speaking with other tongues, as the Spirit was giving to them to be uttering forth. Now Jews were dwelling in Jerusalem, pious men from every nation of the ones under the heaven. But after this rumour has arisen, the multitude came together and were confounded; because each one was hearing them who are speaking in his own language,” Ac 2:4-6.

## Mark 16:18

**Will take up** is future tense meaning believers will lift up snakes: “And after Paul has gathered a quantity of sticks, and has laid them on the fire a viper which has come through out of the heat wound about his hand,” Ac 28:3.

**Should drink** is past tense subjunctive meaning the condition of drinking poison will not harm them: “and the prayer of faith will save the exhausted one, and the LORD will raise him up; and if he should have committed sins, it will be forgiven him,” Jas 5:15.

#### **Mark 16:19**

**The Lord** is the word of emphasis in this sentence. The focus now is on Jesus as they stared upon him as he was taken up into the heaven.

**Spoke** is past tense infinitive translated with the use of time because of the preposition “*after*.” This verb means to utter a sound which could be a farewell calling as Luke calls it “blessing.”

**Was taken up** is past tense in passive voice meaning God took up Jesus into the heaven: “And it came to pass while he was blessing them he separated from them and was being carried up into the heaven. And they themselves worshipped him and returned to Jerusalem with great joy, and they were continually in the temple, praising and blessing God. Amen,” Lu 24:51-53.

**Sat** is past tense meaning God conferred a kingdom on our Lord as all authority has been given to him: “and Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth,” Mt 28:18. Peter says: “Therefore after he has been exalted by the right hand of God,” Ac 2:33. Paul says: “which he wrought in Christ, after he has raised him from among the dead, and he set him at his right hand in the heavenlies,” Eph 1:20. The writer of Hebrews says: “Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high,” Heb 1:3.

#### **Mark 16:20**

**These ones** is the word of emphasis in this sentence. This pronoun refers to the disciples.

**Went forth** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After emerging they publicized everywhere while working with the Master and confirming the word by those retracing omens.” These disciples departed from the place of ascension.

**Preached** is past tense meaning these disciples proclaimed openly in all places.

**Was working with and was confirming** are present tense participles translated with the use of genitive absolute with reference to time: “*while*.” The noun “of the Lord” is also translated with the use of genitive absolute being subject of the genitive participle. Jesus was continuously partnering in labour with these disciples and was continuously establishing the word through the signs which was continuously accompanying their preaching: “I shall in no wise leave thee, nor I shall in no wise be forsaking thee,” Heb 13:5.